

Frontier Department.

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DISCUSSION, AT FOND DU LAC, WIS.

Wednesday

E. V. Wilson, Spiritualist,
Geo. C. Haddock, Methodist.

Photographically reported for the RELIGIO-PHILOSOPHICAL JOURNAL by Miss JOURNALIST F. SHAW.

WEDNESDAY, EVENING, JULY, 1870.

E. V. WILSON. Mr. Chairman, ladies and gentlemen:

I propose to deal with all the points made by Mr. Haddock last night.

1. "I am discussing Spiritualism—not the dead, the Methodist church, or any other church."

The resolution opens up the whole question, involving the living and the dead; the character of the church and the Bible. My friend declares that we are unworthy of the support of the people. Why? Because of our crimes and our sins. It is for me to show that no crime exists in Spiritualism, that did not exist before Spiritualism was known. And it is for me to show that all the men in the Bible and the church, and if known of their existence in the ranks of Spiritualism, Spiritualism is unworthy, than the Bible and church are both unworthy of your support for me to do. I am in earnest that no new evil has had its birth in Spiritualism. And why should Spiritualism be free from these sins more than other denominations?

2. "My friend complains that I indulge in personalism toward the sacred dead and Spiritualists."

Was he not personal in his remarks when he called them all liars if they swore to certain things here on this floor? Not only personal, but insulting?

3. "Margaret E. saw spirits, saw hell; the spirits had wings and golden crowns, and yet she saw nothing but the reflection of the minds surrounding her. Who for a moment believes in a literal hell? I don't, nor does the church now."

Here is a clear concession of the truths of Spiritualism, and a confession that between the days of the woman referred to, and to-day, the church has changed, and has accepted the Spiritual idea of future punishment. For this reason alone Spiritualism is doubly worthy of the support and confidence of the people, for it draws the church along, and has drawn them out of hell. It has drawn them to the position they now occupy.

4. "The Methodists don't want Mr. Wilson."

That is just what the Jews said of Jesus. I don't feel bad over it at all. [Laughter.]

5. "The Irish girl sent to prison for six months, and only staid three."

If any one can see the point of this story, and what argument there is in it, they will do more than I can.

6. "All Christ's claim to teach from a moral standpoint, and reason."

Of all mistakes that my friend has made, this is the worst, for Mr. Chairman, you, Haddock, and this audience know, that in all evangelical churches, morality is considered as nothing, and all things come through faith and belief, not reason.

It is Spiritualism that calls for the reasoning powers, and we accept nothing through faith.

7. "The experiment of telegraphic operators."

We accept that experiment, and apply it as to minds connected with wires and electricity. It is not so with the clairvoyant. They have not the wires, but the minds are connected by electric chains, the embodiéd and the disembodied.

8. "The watch experiment, acting under the will."

If my friend had read up the "Scientific Advocate," he would not have made that absurd statement. I deny in toto the statement; and, as my friend basely said, "Let him demonstrate it."

9. Mr. Haddock, referring to trance, says, "I don't know but little about it, and confess to ignorance of its laws."

What right has this man to enter judgment against a principle, or even refer to it as authority, or to use it in any manner whatever, when he knows nothing about it, and confesses to his ignorance upon the subject?

10. "They make no distinction between good and evil."

This again shadows how totally ignorant this man is of the teachings of Spiritualism, and he claims to have read Elizur, Davis, Flavel, Tuttle, and all other spiritual literature. Has he read them all with an intention to prevent their teaching, and he can do it well.

11. "It is a good thing to have a skipper."

What a silly these churches are making, and if anything is the wide world ever commanded itself to the support of the people, it is Spiritualism, for we are able to purify these churches, and take in their orthodox slip, and wash off it.

Well, all nature is summed up in the cymo-man, (who is a microcosm of the universe), beautifully and scientifically, and Spiritualism teaches us to understand our selves.

We were taught that God made man out of the dust of the earth, and to make him a living being he breathed into him the breath of life. Then he became a living soul. That part of him, the part that "goes to God," we accept. Man's soul, we now understand, is immortal, and possesses powers of unlimited development and progression, and coming from a pure fountain, is naturally pure and God-like.

He says, "What good is Spiritualism doing?" and denies that we heal the sick.

There sits a man who has saved hundreds from the grave through the power given him by spirits—the same power that Jesus and his apostles possessed. Christ said that they who believe, these signs should follow them. Who is it that these signs follow? Not the church. They are not the believers. We have it! We are the believers. We believe in Christ and his teachings, and like him, help the lowly and needy. We teach love toward one another, good will to man, good will to God, and his universal fatherhood. Does the church do that? Look at the Methodist church at Danville, N. Y., last winter! Two repentant women sought religion, declared themselves repentant, and desired to enter the church as members. One of the deacons goes up to the minister and whispers, "They are women of the town, they are harlots," and they were told to leave the house of God; to depart from thence immediately. Was that Christ-like? Christ says, "Neither do I condemn thee. Go thou and sin no more."

Here I must tell you a story to illustrate:

A very richly dressed lady was sitting on aerry-seat, crossing the river from New York to Brooklyn. A poor old lady came in and took the poor little her. She immediately drew her dress away from the new-comer, as if fearing contamination, and then walked to the window. Another, a plainly dressed, honest country-woman, soon in and took the seat the old lady had left, while our first named lady walked from the window up to her and said, "Do you know who

you are sitting beside?"

"Yes; a woman."

"But do you know what she is?"

"She is young, and pretty good looking too."

"Well, she is a bad woman."

"Oh! Well, that don't hurt me;—it is not cating in our family."

Now, Spiritualists are not afraid; it is not cating in our family.

The Christian religion fails to satisfy the people. New York there are 900,000 Protestants and Catholics and of this number, only 300,000 attend the church on Sunday. The balance, 599,940, are rushing on to hell. This is in New York City alone,—and then, who is the number in the whole world?

Spiritualism is only twenty years old; it takes

in all, sheds light and hope on all; is rapidly growing, and old theology is trembling at the

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A Search After God.

Divine Wisdom in Opposite Directions, in evil and good.—Strife Among Animals.—Cruelty in High Life.—The Cause of Life Regarded as God, etc.

In our previous article, we briefly alluded to the wonderful antagonism that prevailed in the animal kingdom, and failed to discover therein a manifestation of divine wisdom.

In gazing at the world around us, and surveying those intricate problems connected therewith, we are indeed lost in a whirlpool of thought, enveloped in a maze, perhaps, of our own production, and we struggle therin, endeavoring to penetrate those labyrinths of nature where the human mind has not been accustomed to venture.

Look at that pretty wren, its throat tued to heavenly melodies, sending forth its sweet songs of joy and love, which fall upon the human mind like sweet music from an angel's harp. It lives in the branches of yon tree, breathes the pure air, sips the dew-drop, that nestles on the flower, and appears to enjoy life exceedingly well. As I gaze upon it, its notes seem to sound forth the twain of alarm—it flies around in a large circle, its attention directed towards a large black snake on the ground. Alarmed at the danger, it is powerless to move from it, but flies right into the jaws of death. That hideous monster, the snake, with piercing eyes, forked tongue, long, slimy body, is the very personification of a monster. The little songster is soon devoured by it. Its sweet notes have been stilled, and its life destroyed by a miserable reptile.

It is indeed difficult to find divine wisdom manifested in opposite directions, in two animals, like wild gladiators, for instance, thirsting for each other's blood. In this manifestation of power in the snake, and weakness on the part of the bird, we find a lesson, which if carefully examined, will lead finally to important results. We will not attempt to evade any condition or manifestation of life, in our search after the Divine Architect of the universe. The world has its dark side, its pestilential, poisonous side, its side of crime, hate, animosity and licentiousness, and we propose in our investigation to abide by them, examine them carefully, and see if we can detect therein the presence of God.

Among animals there is a ceaseless warfare. Hate is their love; fighting and contention their peace; and they exhibit no traits of character, seemingly, that point significantly to an omniscient being.

God loves harmony. His love for it should seemingly excite his omniscience and omnipotence to create it. We would look upon the attributes of God as intimately connected together, if at all, and responding to impulses that may arise.

Should God desire to accomplish a certain work, he should call into action his omnipotence, which, of course, would be able to accomplish what he had in hand. In glancing at the animal kingdom, we know that certain conditions exist, and we are certain that they must be a cause for these conditions. A. Kneeland has well said: "I am just as sure that there is a cause for life, as that life exists; and it is that, by whatever name we call it, we mean by the term, GOD." But that is not the question; it is, can there be intelligence without sense, or sense without the organs of sense; or if sense has the organs of sense, who organized them?"

In the animal kingdom, the antagonism that prevails there, points significantly to some cause.

That antagonism is a manifestation of life that exists, and the cause of that life, what we

term God, must be the originator of that antagonism, and designed it for a wise purpose but it is not our object now to analyze the works of the "Cause of Life,"—what we term God,—and demonstrate that harmony prevails everywhere. We are now glancing at those conditions of life which, seemingly, no man, much less a God, would desire to own as the originator thereof.

This is the primary stage of existence, and as such, should be as perfect in action, as harmoniously organized, and as well adapted to the wants of man, considering his make-up, as the sphere where the highest archangel resides and which is the scripture of authority. The primary school for the young, should be adapted to them, and just as perfect in its routine of studies as the highest college.

How do we find the condition of affairs on earth? Look at that bright eyed little girl, with tanned hair and cheeks of rosy hue, and features that glister joyously with happiness. She is the daughter of wealthy parents. All the advantages that wealth can bestow are given to this little girl, and she passes along through life, reaping its advantages, a golden harvest, and thanking God for his manifold blessings. But on the opposite side is another little girl, and she is not as nicely clad; her dress is plain, but neat; and she grows up to womanhood just as a weed grows up in the wild forest, and she possesses no education. The former can sing sweetly, converse in the various languages, and render herself agreeable in the discussion of any topic. The latter is ignorant. Her nature is like the wild fields; within it are weeds that the licentious have sown; calloused places that cruel ones have made; heart rending scenes that the hand of poverty has caused; and, in fact, her soul is dwarfed, her energies cramped, and aspirations burning but dimly. Talk to her about leading a virtuous life, and she will laugh at you. See lives within the pestilential, festering pools of the "other side of life." Tell her that there is an all-powerful God, and she will call you idiotic. Life to her is a problem that she cannot solve. She cannot see why she was forced into the world, and while moving along on the magnificent train of life, she cannot understand why she was assigned a place where Bichananian feasts and the mists of licentiousness rise up to envelop her in a cloud.

Wells was inactive, and in the grandeur of his soul and the lofty stability of his mind, he desired to solve this grand problem, and find the God who would claim the authorship of the "other side of life."

We all desire that question solved. The problems of a K'per, the logarithmic calculations in astronomy, and the abstruse principles of higher mathematics, sink into insignificance by the side of this question: Who created the "other side of life"—and what was his object? It is beautiful to glance at the ease and comfort of one, and imagine him to be supremely beautiful, and the author thereof omniscient, but when we glance at the seething, burning, festering pools of licentiousness in civil life, and appalled at the sight thereof, we will wonder, why all this.

Man has nothing to say in his creation. He is forced into the world, and finds himself, perhaps, in a position where his energies are cramped and his mind tickled with all the elements of sin. Perhaps he comes into the world a criminal, a candidate for the gallows or the penitentiary. He sins; he violates the laws of civic society, and revels in the Bichananian feast, the companion of the lowest debauchees; he is a bundle of festering sores, the poisons of which affects the very atmosphere we breathe. Nested in the womb, he was the unconscious recipient of those forces which built up a fabric, a human organization, that bad darkness for its light, and licentious thoughts of the mother showered down upon it, preparing it for the life of the debauchee. The child is born, having been moulded in a peculiar manner, and it will follow that life that the impression of the mother gave.

The laws that built up this human fable—who originated them, who placed them under the control of human kind, that they might manufacture demons, and flood the world with crime and misery? Shall we exclaim with Emerson, when presented by Davis with his demonstrations of the existence of a Deity, "It is order that has done all this?" Surely it was, but view the result.

In the examination of this problem, we can only solve its nature by the effect produced. We would examine the character of God as we would that of man, by his works.

We would not glance alone at the rainbow-tinted flowers, and the beautiful fields that blush under their load of golden grain, or at the galaxy of stars that are gathered together in the fields above, beautiful gems of light, or at the ruddy hue of health that glistens on the cheek of those living in happiness and comfort, but connected therewith is the dark and pestilential side of life, and in our search for God we would ignore nothing in existence. Or shall we say, like Davis in his reply to Shelley:

Such blasphemies are horrible to hear. * I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate God in every object of beauty and of wonder. I recognize a brother man struggling through the deep gloom of superstition, striving to reach the light. But I read instinctively from an unprincipled atheist, I realize the fearful presence of some dark spirit of a different order.

But let us trace the objection seriously, according to the strictest rules of logic.

We remark, in the first place, that it is not an objection to the argument, as such, but a more truculent tirade against the conclusion established. And even so to this, it is wholly irrelevant. It lies, if it be of any worth at all, not against the being, but the attributes of the Deity. The presence of evil may, or may not, furnish a valid reason for pronouncing on the moral character of power. It certainly does not touch the question of existence at a single point whatsoever. The problem of the origin of evil has positively nothing to do with the proposition that God is. It belongs to a very different category—the inquiry as to whether God is good.

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will predestination, optimism, the will of man, transitive progress, and several minor theories; are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however insufficient, can at least be but pure hypothesis. Nay, it is demonstrably incapable without a direct revelation from heaven; and for the obvious reason that the existence of evil is a contingent, not a necessary truth, in

Speaking of the words of the poet Wordsworth, "Carnage is God's daughter," a prominent writer says:

"We revered and loved the Poet of the Lakes, whose genius was an honor to his species, and whose life was an honor to his genius; but seldom has a poet written words more mischievous, untrue, and (unintentionally) blasphemous than these. We all remember Byron's inference from it, "If Carnage be God's daughter, she must be Christ's sister." Blasphemous; but the blasphemy is the words, not Byron's. Here the scope becomes the Christian, and the Christian the blasphemous. If Christ be God's daughter, so must evil and sin be. No, blessed be the name of our God! He does not smile above the rain of destruction to us. He does not split up the blood of a Borodino, or a Waterloo, a dark incuse. He do not say over a shell split fortress or over the dying decks of a hundred diabolized vessels, driving down the treacherous water on the eve of a day of carnage. 'It is very good.' He is the Prince of Peace, and his reign, when universal, shall be the reign of universal brotherhood. And yet, we will grant to Carnage a royal origin. She is, if not the daughter of our God, yet of a god, of the god of this world. But shame to those who would lay down the bloody burden at the door of the house of the God of Mercy—a door which has opened to many an orphan and many a foundling, but which will not admit this forlorn child of hell."

Was that blasphemous on the part of Wordsworth, Shelly, or a sceptic, to utter words like them, so full of venom and defiance? Had he no right to soliloquize on one of the grandest of themes, and learn a lesson from this "other side of life," which is so full of sting, to pierce our body; broken glass to cut our feet; pinching want to cramp our bodies, deaden our aspirations, and make life miserable? Is man so puny, so imbecile, that he will not inquire whether the language of sin is divine, or discord, harmony, or the "other side of life" the most desirable for man to live in?

Wells was inactive, and in the grandeur of his soul and the lofty stability of his mind, he desired to solve this grand problem, and find the God who would claim the authorship of the "other side of life."

We all desire that question solved. The problems of a K'per, the logarithmic calculations in astronomy, and the abstruse principles of higher mathematics, sink into insignificance by the side of this question: Who created the "other side of life"—and what was his object? It is beautiful to glance at the ease and comfort of one, and imagine him to be supremely beautiful, and the author thereof omniscient, but when we glance at the seething, burning, festering pools of licentiousness in civil life, and appalled at the sight thereof, we will wonder, why all this.

Man has nothing to say in his creation. He is forced into the world, and finds himself, perhaps, in a position where his energies are cramped and his mind tickled with all the elements of sin. Perhaps he comes into the world a criminal, a candidate for the gallows or the penitentiary. He sins; he violates the laws of civic society, and revels in the Bichananian feast, the companion of the lowest debauchees; he is a bundle of festering sores, the poisons of which affects the very atmosphere we breathe. Nested in the womb, he was the unconscious recipient of those forces which built up a fabric, a human organization, that bad darkness for its light, and licentious thoughts of the mother showered down upon it, preparing it for the life of the debauchee. The child is born, having been moulded in a peculiar manner, and it will follow that life that the impression of the mother gave.

The laws that built up this human fable—who originated them, who placed them under the control of human kind, that they might manufacture demons, and flood the world with crime and misery? Shall we exclaim with Emerson, when presented by Davis with his demonstrations of the existence of a Deity, "It is order that has done all this?" Surely it was, but view the result.

In the examination of this problem, we can only solve its nature by the effect produced. We would examine the character of God as we would that of man, by his works.

We would not glance alone at the rainbow-tinted flowers, and the beautiful fields that blush under their load of golden grain, or at the galaxy of stars that are gathered together in the fields above, beautiful gems of light, or at the ruddy hue of health that glistens on the cheek of those living in happiness and comfort, but connected therewith is the dark and pestilential side of life, and in our search for God we would ignore nothing in existence. Or shall we say, like Davis in his reply to Shelley:

Such blasphemies are horrible to hear. * I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate God in every object of beauty and of wonder. I recognize a brother man struggling through the deep gloom of superstition, striving to reach the light. But I read instinctively from an unprincipled atheist, I realize the fearful presence of some dark spirit of a different order.

But let us trace the objection seriously, according to the strictest rules of logic.

We remark, in the first place, that it is not an objection to the argument, as such, but a more truculent tirade against the conclusion established. And even so to this, it is wholly irrelevant. It lies, if it be of any worth at all, not against the being, but the attributes of the Deity. The presence of evil may, or may not, furnish a valid reason for pronouncing on the moral character of power. It certainly does not touch the question of existence at a single point whatsoever. The problem of the origin of evil has positively nothing to do with the proposition that God is. It belongs to a very different category—the inquiry as to whether God is good.

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will predestination, optimism, the will of man, transitive progress, and several minor theories; are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however insufficient, can at least be but pure hypothesis. Nay, it is demonstrably incapable without a direct revelation from heaven; and for the obvious reason that the existence of evil is a contingent, not a necessary truth, in

the metaphysical sense. It is not based upon any principle of eternal reason, from which it may be deduced and expressed in analytical formulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by actual or historical survey. But when, or where, or how it originated, who shall declare? The true question, embodying the whole difficulty, is this—"Why did the Deity purpose to permit it?"—or to cause it, if the wording suits you better?

As life exists, we know there must be a cause for it—it cannot be otherwise; and if that cause is intelligent consciousness, endowed with perceptions and capacities in an infinite degree, it knew, of course, just exactly what it was doing, and the result that would flow therefrom. It is no less true, that the cause of life must be intimately connected with life as created, and must permeate every part of it. That which creates is required to sustain it. Withdraw the cause of life, and you destroy the fothold of humanity. The steam that develops force is also required for its sustenance.

As life exists, it is understood that it is caused by intelligent consciousness, it underlies the forces at its command, and united them to form a desired result.

The man whose organization is of that character that prompts him to lead a virtuous life, has the forces within him differently combined from the one who is licentious, and who is a thief from birth.

The Organizer, then, the Builder, the Divine Architect, or the Cause of Life, is responsible for the acts of that life—is he?

To be continued.

This Week's Journal.

The JOURNAL of this week will be found unusually interesting. On the 6th page, the lecture of G. W. L. is well worthy of a careful perusal. Warren Chase has an excellent article on "Organization," taken from the *Banner*; by the way, "Written for the Journal" is over it, placed there by mistake. S. S. Bailey has also a pleasant article on the same subject. Addie L. Ballou's "Explanation" rights a wrong which we committed in reference to her mediumship, etc. Moses Hall explains his past connection with the A.ventists. M. H. S. Barrett has a brief article on "Miracles."

On the 21st page will be found the debate of Wilson and Haddock. It is full of interest. W. Barr gives an account of Spiritualism in Pennsylvania. It is a splendid article.

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On the 8th page will be found an article on the Mormon question, by D. W. H. Hill. It contains some good points. Other articles on third page.

On the 4th page will be found a continuation of the article, "A Search after God," pointing out many problems remaining yet to be solved.

The personal items point out the whereabouts of all the speakers and mediators we have heard from during the week.

The JOURNAL is truly devoted to Spiritualism, connected with which is Magnetism, Mesmerism, Psychology and Spiritualism (i.e. members of one family) the Rights of Woman, the Nature of Mind, Explanation of the Workings of Nature's Laws, Theories in Reference to Deity, etc., etc. The JOURNAL will lead the way for the advancing hosts. We aim to make each number worth the price of a year's subscription.

Gone to Her Spirit Home.

Mrs. Hannah Thomas, of Topeka, Kansas, died at 2 A. M., on the 23rd ult., and was buried from her late residence on First street, at 5 P. M., the same day. Mrs. Thomas had been a resident of Topeka and vicinity for nearly two years, and for most of the time has filled the place of what would be called pastor in other churches, of the First Society of Pastors of Topeka. She has spoken nearly every Sabbath, and usually to large audiences. She was very much beloved by the society for which she lectured, and was held in high estimation by all who were acquainted with her.

She was a Quakeress by birth and education, and although she left the society years ago, she, up to her death, followed the practice of that society, of never speaking in public until "moved by the spirit." From whatever source came her thoughts and words, those who had been in the habit of listening to her, agreed that she had but few superiors in close logical reasoning. She seldom failed, and usually had a command of words that, to the uninitiated, was wonderful, when it was known that her education was limited, and that, for years, owing to weak eyes, she had read but little. When the cause of temperance and kindred subjects were being considered, but few could equal her in eloquence and severe denunciation.

Mrs. Thomas was a native of Columbian County, Ohio, and fifty-six years of age on the 25th day of May last.

The funeral services were conducted by Mrs. Torrey, of Texas, who has been in the city a few weeks, and who bids fair, after a little more experience, to equal the most talented lecturers in the field, as she already does in several other phases of her calling.

Mrs. A. H. Robinson.

This healing and test medium continues to give universal satisfaction to all who apply to her, either by letter or personal call.

Her success in treating the sick, however remote they may be from her, is a practical demonstration that distance is comparatively annihilated on the spiritual plane of life. When she is brought in contact with a sick person by a lock of hair, she seems to stand by their side, and sees the exact nature of the disease, and knows what to prescribe as a certain remedy.

See her advertisement.

30° Nothing like it.—We refer to "Nature's Hair Restorative," advertised in another column.

It is in one bottle, and as clear as air. No gum, no filth, no poison. Examine it. See advertisement.

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Personal and Local.

Dr. Kynner, of Erie, Penn., an able lecturer and excellent clairvoyant, will answer calls to lecture in Illinois, Indiana, or the other Western states. Mrs. A. C. Smith, of Aurora, Illinois, endorses him in the *Banner*, as follows: "We have lately had two excellent lectures here from D. P. Kynner, M. D., clairvoyant physician, of Erie, Pennsylvania, on clairvoyance and Spiritualism. The doctor is one of the best lecturers in the field—clear, logical and forcible; at times rising in his inspirations to a sublimity that cannot fail to elevate his audience. He is a first class speaker, and we consider him one of the best speakers and most reliable clairvoyants we have met. Such workers should be kept in the field, and be amply remunerated by the friends for their labors."

Dr. J. K. Bailey, still engaged in the good work, spoke at La Salle, Ill., on Sunday, the 25th ult. On the 21st ult., he spoke in the Universalist church at Mendota.

Mrs. Allen, the well known trance-medium, is to be found at No. 61, Third Avenue, Chicago.

Mrs. M. M. Jenks, of Chicago, is a newly developed medium of excellent powers for tests and diagnosis.

Mrs. Trigo lectured at Richmond, Pennsylvania, last week. We are informed by Joel Mott that she gave many convincing tests.

Mrs. Helen Grover's address is Bloomington, Ill. She has been east for some time.

We understand that Henry C. Wright was engaged in reading a manuscript to a friend at the time he was struck down, and did not again revive, but died soon after, remaining insensible to the last.

Miss Lottie Fowler is creating quite a sensation in Hartford, Connecticut. The *Courant* says that "Persons who have visited her, and had incidents in their lives vividly brought up, express the greatest surprise at the wonderful gift she possesses. Miss Fowler is a young woman of pleasing appearance. Among those who recently called at her rooms, were several ladies, and a number of our substantial citizens." The *Evening Register* of New Haven, Connecticut, says that her performances are very interesting and difficult to understand, but the *Journal* of New Haven, Connecticut, is the best account of her.

Mrs. M. J. Wilcoxson is still east.

Prof. Deacon, one of the most eloquent lecturers in the field, speaks in New York during September, and in Music Hall, October.

Mrs. Abbott, the celebrated developing medium, has, after several weeks' absence, returned to the fruit region of Michigan, returned to Chicago, and may be found at the "Spiritualists Home," Mrs. Robinson's boarding house, No. 149 Fourth Avenue.

The Illustrous Emma Hardinge lectures in Apollo Hall, New York, before going to England. She starts for there the last of October.

Mrs. F. A. L. has been lecturing to large and enthusiastic audiences at San Jose, Ill.

Thomas Gales Forster lectures in New York during October. He is a noble man, and will do good wherever employed.

Mrs. Fannie T. Young will answer calls to lecture, attend funerals, or perform the marriage ceremony, (being legally licensed by the Religious Pantomimic Society) during the summer and fall months. She goes south in the winter. Address her care of G. W. Jeffers, Gloversville, New York.

Mrs. Mary E. Beach, of San Jose, Cal., is becoming developed as a very fine medium. Her lectures are eloquent, and tests convincing.

On August 28th, Mrs. A. P. Brown spoke at Stewart's Town Hollow, N. H.

Mrs. E. Wheeler is now in Mass.

Mrs. Addie L. Steven's permanent address is Claremont, N. H. She spoke at Corydon, N. H., Aug. 28th.

Mrs. S. A. R. is represented as an excellent lecturer and test medium. Her address is Rock Island, Ill., care of A. J. Grover, M

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

History of Spiritualism and the Progress of Spiritual Ideas:—Number 10.

Chapter Second: Section Fifth.

THE TRADITIONAL PERIOD CONTINUED.

We have said that for five hundred thousand years man has been groping his way up the hill of time.

After the acceptance of such a belief, how absurd and preposterous is the idea that six thousand years would carry you back to the period of that evolution, which mankind in their traditions and histories, have foolishly called creation.

We have spoken of a period called the stone age, which commenced about one hundred and twenty five thousand years ago,—according to our archeological investigations a little later,—and within one hundred thousand years, we have two other eras or ages, called, the Iron age and the Bronze age—that these occurred very long before the period spoken of by Moses at the creation of the world, must be evident from the fact that within two or three generations of his fabled Adam and Eve, he speaks of one Tubal Cain, who was a worker in brass.

These three ages were presented at widely different periods, by different families in different sections of the earth, and mostly without any intercourse or information from one tribe to another. Many of these tribes lived near to each other for centuries, without any communication.

The evolution of man on the earth, occurred at various periods, ranging through about twenty five thousand years. The highest and most perfectly developed races of to-day, are not so, because they were not fit on the stage of action. Climate, atmospheric, and electric conditions in the different localities, had much more to do with unfolding the race, than the time of their origin. The conditions of plants and animals, as well as the mineral kingdom, have always exercised a very important influence upon the human family. There is a mutual relation and interdependence between man and all these. Brother E. V. Wilson said you take one thousand men and women, all of them of a high moral and mental character, and have them live twenty years upon a tract of land in a harmonious manner, and without any discordant influences among them, and you will find that the soil, the plants and the animals of that place will give evidence of a higher degree of progression, than has ever been known.

If, in the succeeding twenty years, you place one thousand persons together, who were discordant and immoral in their lives, and you will find that the soil will be cursed, the plants and animals will deteriorate, and fall back even below their former standard.

Man, therefore, is the creator,—not only of conditions within himself; but of many around him, and when he fully understands this, he will accomplish much more in all these directions. The men of the period to which we refer, were doing a mighty work, although they knew not what they did. They were working as man always has, better than they knew, and accomplishing much of which they were entirely ignorant.

The germs of thought which budded forth freely in their undeveloped minds, were destined to blossom into magnificent and grandly beautiful floral ideas in the higher and more progressed conditions of the after-life.

Thus, in these rude primeval times, we can trace the origin of those grand and sublime thoughts which have gleamed out all along the line of history, like stars amid the darkness of night, that have lighted up the pathway of humanity, and will continue so to do, and upward with an enthusiasm that shall lead him onward and onward throughout the endless ages of eternity.

These thoughts, originating away back in the infancy of the race, are the links in the golden chain of mind that binds up humanity into one grand brotherhood.

The traditional age was marked by the gathering up of these immoral ideas, and vitalizing them with new force, and no thought that has thus been vitalized by the living magnetism of humanity, ever has been or ever can be lost. It has been supposed that history, and especially the improvement of modern times, which have given such taste opportunities for crystallizing and fixing human thoughts, so that they may be readily transmitted among the people, and from generation to generation, were essential to the preservation of the truths which mankind have discovered.

It is not so. We admit that they are very important aids, and have done much to promote that desirable progress, which is to elevate the race; but we assert that there are not, and never have been, any lost arts; that if the printing press, and even the art of writing, were obliterated, no essential and practical truth could or would be lost to humanity.

All truth is spiritual, and has its record in the soul of man, just as rapidly as the capacity is unfolded for its reception, and all the external forms of expression which it has taken in the various ages of the world, are but so many garments that too often conceal, rather than reveal the grand and sublime truths of which they are the external expression. During the long traditional period, man was thus laying the foundations for the records of history, and whenever shall be able to analyze the ideas of these early and primitive records, and trace them back to their origin, will find that they sprung up among the rude minds of ages, long before those in which they are supposed to have originated. But we need not thus speculate, it is our intention to review the earlier writings that mark the dawn of the historical period.

Number Eleven.

Chapter Third: Section Sixth.

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The earliest records were made upon the sweeping sands of the deserts, the sea-shore, and upon articles so perishable, that they were but little more permanent than the traditions of which they were formed.

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may be said to be his first historical records, and ages rolled away, when these were the only books by which man read the character of his fellow men, and yet these simple and barbarous, observers did this much better than you do today. The records of their journeys, their conflicts, their flight and their various labors, were thus transmitted from nation to nation, and from generation to generation, and were in reality the beginning of that mighty engine, the printing press which to-day scatters broadcast, myriads of leaves for the healing of the nations.

From these rude impressions, mankind obtained the idea of molding in clay and soft substances, representations of thoughts and ideas, which they desired first to embody for themselves, and then to present to others. The first records which man made were of the simplest and most obvious, and though these were exceedingly crude, and imperfect, they gave a meaning to those who were illiterate, and by their mystic character, involved blind and implicit faith in the ignorant masses, akin to that which has ever marked blind religious worship in all ages of the past, and of which there is abundance to-day, even in the most enlightened nations.

Prior to the Sacerdotal language, which, Sir Wm. Jones, remarks, was very perfect twenty five thousand years ago, and the origin of which, the language, can be traced to a period three times as far back as that. We know that one hundred thousand years ago, in various sections of the Asiatic continent, there were evidences of written languages, crude and imperfect, but still the basis and foreshadowing of that beautiful language which was to follow them, and which, Sir Wm. Jones declares, was more perfect than any of the modern languages.

The sacred priesthood who walked in the groves of Hindoo-land, a hundred thousand years ago, had their sacred rites inscribed upon their rude temples, and especially upon the utensils which they used in their religious ceremonies. Among the carvings of this, was a representation of a human eye, immensely magnified, which was one of their representatives of the Deity, illustrating this all-seeing power. Another symbol was a human arm and hand, also much enlarged as a representation of the power of God.

The sexual organs were also presented as types of the infinite all productive power. Those ancient priests had no idea that there was any thing obscene or immodest in any of the works of nature. They lived so far beyond the period assigned to Adam and Eve by Moses, that they had not learned that they were naked, and in their climate had no necessity to make clothes, even of fig-leaves—much less to God to make clothes for them, as Moses declares the more modern progenitors of the race, of whom he speaks, were compelled to, in all ages, and more especially so, to those to which we now refer, the blind veneration and ignorance of the masses, has given a color, and interpretation to the religious ideas and beliefs which has been very diff rent from that of the more intelligent individuals, who have been the leading promulgators thereof, and hence the superficial observer, and even the historian are generally very incorrect in their statements, in regard to this thing.

The idea of a supreme being, a great spirit, as we have said, by various symbols, has always been the basis of all religious systems. Next, the idea that it was necessary to appease this being from whence originated their ceremonial, devotions and sacrifices, and thirdly the belief in a future existence, all of which may be said to have been universal and co-extensive with the race of man.

These fundamental elements of religion, we perceive to have existed in embryo, at least, prior even to the traditional period, and all through that period, they were becoming more prominent; so that when we come to the dawn of the historical era, it is not to be wondered that they should form the first records in the most ancient hieroglyphs.

Spiritual Meetings, Contentious &c.

THE IOWA SPIRITUAL ASSOCIATION

Will hold its third anniversary at Des Moines, on the 7th, 8th, and 9th of October, commencing at 9 o'clock a. m. at Spiritualist Hall, over Citizens' Bank.

Good speakers have been secured, and an earnest request is made for speakers in Iowa to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reductions of fare on some railroads last year, and expect it on more this time.

Friends kindly, please copy. In behalf of the Committee.

J. F. Davis, Pres't.

OHIO STATE ASSOCIATION OF SPIRITU-
ALISTS.

Fourth Annual Convention.

The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyman Hall, in the city of Cleveland, on Friday, Saturday and Sunday, September 8th, 9th and 10th, 1870, commencing at 11 o'clock a. m.

Local Societies and Lyonses will be entitled to two delegates for each fifty members or fraternal part thereof, and two for each additional fifty members and one for each fraction thereof.

Arrangements will be made for securing board at reduced rates.

Emma Hudgings and other distinguished speakers will be in attendance.

HUDSON TUTTLE, Pres't.

GEORGE W. WILSON, Sec'y.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 23rd, 24th and 30th of October next for the State Association, to be held in the State Capitol at Lincoln.

There will be good lectures for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee;

ALONZO ROGERS,
Corresponding Secretary.

SEVENTH NATIONAL CONVENTION.

The American
Association of Spiritualists,

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 26th day of September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having organized Societies, is invited to send Delegates according to the number of representatives;—the District of Columbia send two delegates;—attend and participate in the business that will come before this meeting.

By direction of the Board of Trustees;

HENRY T. CHILD, M. D., Secretary.

634 Race St. Philadelphia.

The Board will meet on Monday, the 19th of September at 2 o'clock p. m., at the hall above named.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

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The first footprints of man as a physical being, upon the soft substances over which he walked,

may be said to be his first historical records, and ages rolled away, when these were the only books by which man read the character of his fellow men, and yet these simple and barbarous, observers did this much better than you do today. The records of their journeys, their conflicts, their flight and their various labors, were thus transmitted from nation to nation, and from generation to generation, and were in reality the beginning of that mighty engine, the printing press which to-day scatters broadcast, myriads of leaves for the healing of the nations.

From these rude impressions, mankind obtained the idea of molding in clay and soft substances, representations of thoughts and ideas, which they desired first to embody for themselves, and then to present to others. The first records which man made were of the simplest and most obvious, and though these were exceedingly crude, and imperfect, they gave a meaning to those who were illiterate, and by their mystic character, involved blind and implicit faith in the ignorant masses, akin to that which has ever marked blind religious worship in all ages of the past, and of which there is abundance to-day, even in the most enlightened nations.

Prior to the Sacerdotal language, which, Sir Wm. Jones, remarks, was very perfect twenty five thousand years ago, and the origin of which, the language, can be traced to a period three times as far back as that. We know that one hundred thousand years ago, in various sections of the Asiatic continent, there were evidences of written languages, crude and imperfect, but still the basis and foreshadowing of that beautiful language which was to follow them, and which, Sir Wm. Jones declares, was more perfect than any of the modern languages.

The sacred priesthood who walked in the groves of Hindoo-land, a hundred thousand years ago, had their sacred rites inscribed upon their rude temples, and especially upon the utensils which they used in their religious ceremonies. Among the carvings of this, was a representation of a human eye, immensely magnified, which was one of their representatives of the Deity, illustrating this all-seeing power. Another symbol was a human arm and hand, also much enlarged as a representation of the power of God.

The sexual organs were also presented as types of the infinite all productive power. Those ancient priests had no idea that there was any thing obscene or immodest in any of the works of nature. They lived so far beyond the period assigned to Adam and Eve by Moses, that they had not learned that they were naked, and in their climate had no necessity to make clothes, even of fig-leaves—much less to God to make clothes for them, as Moses declares the more modern progenitors of the race, of whom he speaks, were compelled to, in all ages, and more especially so, to those to which we now refer, the blind veneration and ignorance of the masses, has given a color, and interpretation to the religious ideas and beliefs which has been very diff rent from that of the more intelligent individuals, who have been the leading promulgators thereof, and hence the superficial observer, and even the historian are generally very incorrect in their statements, in regard to this thing.

The idea of a supreme being, a great spirit, as we have said, by various symbols, has always been the basis of all religious systems. Next, the idea that it was necessary to appease this being from whence originated their ceremonial, devotions and sacrifices, and thirdly the belief in a future existence, all of which may be said to have been universal and co-extensive with the race of man.

These fundamental elements of religion, we perceive to have existed in embryo, at least, prior even to the traditional period, and all through that period, they were becoming more prominent; so that when we come to the dawn of the historical era, it is not to be wondered that they should form the first records in the most ancient hieroglyphs.

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The Postum.

PHYSIOLOGY—COSMICAL—PSYCHOLOGICAL.

A Lecture by G. W. Lawson, of Oregon.

Reported for the Journal.

If, as has been long credited, "the proper study of mankind is man," and that subject of study is a microcosm of nature, there is physiology—planetary, human, animal, vegetable, mineral, universal—the proper field for man's investigation and research.

Cosmical physiology relates to the objective universe. It is what the eye can see of forms and substance, around, above, beneath; whether they be the vast and mighty planets, space-limited by the telescope, or the infinitesimal mite magnified by the microscope. It is the education of vision.

Gazing into space on a starry night, the human eye beholds a universe of suns and planets.

"Pale stars glimmering, far and pure,

In the deep chasm of everlasting blue,

Unnumbered and unnumbered, one by one,

Like outposts of the lunar garrison."

The thought arises, what composes that starry field, and what are its uses? Constructing instruments for measurement of distances and diameters, he is struck dumb with the indescribable number and the inconceivable magnitude of the rolling worlds that surround him.

Still observing, with the telescope and the triangle, he discovers that each planet has points of departure and return; that each sun and system of suns, with their unnumbered trains of planets and satellites, revolve around some trifling and imperceptible center, and that all the suns of the solar system are in obedience to order. The moon revolves around the planet; the planet around the sun; the sun around the central pole of its own system; the systems around a still grander center; and he is lost in the magnitude of the material field that surrounds him.

Returning to himself, he can yet observe the sun and planets of his own sphere. Physiologically, the sun seems like a mighty mother, whose children, the planets, revolve around her in the order of their birth. This earth, of which he is a denizen, is one of her dwarfs. It has but one moon, while Jupiter, and Saturn, proportionally larger, have several. He directs his attention to the sun; the sun is the source of light, and the habitation of the planets by men and animals, for whom it reflects light, governs tides and vegetation. By analogy, from observation, he thus discovers the use of places; that they are for the production of man; as their highest and ultimate fruit; that, objectively viewed, it is a material body, of which man is the epitome, and his power, form, right, for his arteries and veins, granite, shale, marble, sandstone for his ribs and skeleton-bones; that his atoms of matter change form, but never lose life; that nothing is lost, but, like the starry worlds, all is motion, all is law, order and intelligence, and that through a process of atomic change, destruction, combination, however slow from inferior to superior, from lower to higher, through disintegration, and recombination, through what man calls life and death, the final and ultimate human is at last produced.

Thus, to the physiologist, it appears that atoms contain attributes; and universe, intelligence. The sum of atoms comprising the visible body of the universe, is the sum of all matter, and mind, and intelligence, its definite intelligence—what we call God.

To the physiologist, man appears to be the result of an aggregation of atoms and attributes, peculiar to the planet on which he is formed. He stands forth amid a universe of forms and principles, that are endomorphous to his own body, and is, at the same time, a microcosm of the universe, and a being of it. Of his body he is of the earth, earthly. Of his mind, he is of laws, principles and intelligence, a spirit immortal, by virtue of his unyielding atoms united to his unchangeable and indestructible attributes, as a planetary unit!

Incandescent or planetary fire is the first observation of the planet. Then comes the mineral, or earthly side; then the vegetable, then animal, then man. Each of these degrees is accompanied by an ascending grade of laws. With mineral, is motion; with vegetation, life; with animal, sensation; with man, intelligence. The last and highest acting in a form which is the ultimate crown of all the preceding attributes and organization.

That man contains all previous degrees and forces, he has but to look around him.

His body is a walking cabinet of mineralogy; his blood is full of iron; his skull is a stone mansion, with auditoriums, doors and windows. He has lime, phosphorus, carbon, and sulfur in his bones; and his teeth is a chemical compound much like the calcined sides of his carbide-ware and window lights. He is also a compound of vegetables in their constituents—albumen, gluten, fibrine, saccharine; and he is also a laboratory of all animal life. He has nerves, tissue, fibres, muscles, nerves, bones, nails, for his exterior; and his skin can touch him back into the earth with the certainty of the thread of Ariadne in the labyrinth. See! man eats animals and vegetables; animals eat vegetable; vegetables eat the ground. The atoms that compose these different forms and phases of progress, have not died; they have simply changed degrees in their lower to higher. They may die, but for the sake of the higher, enter into life relations with me, and daily become our mortal being!

This is the observation of the physiologist on the side of atoms and forms.

Now, what does he perceive psychologically, on the side of attribute? (By attribute is meant instinct, memory, government, volition, perception, etc.) In the spinal cord of all animal's birds, fishes, he finds motor and sensational ganglia, or nerve-centra. This, is some low type, is the residence of instinct and attribute; but in higher types, the attribute is superimposed upon this spinal cord, a portion of brain, the cerebellum, which, while it adds and subtracts, insinuates, and stimulates, and for still more complex functions, the diencephalic classes, he finds still another superimposed upon the cerebellum. This last, the brain, the cerebrum, is greatly diversified, and shares in animals the arrangement of several groups, and the possessors of these groups have invariably shown the exercise of different faculties.

Man combines in his brain all these groups of faculties in the aggregate, that he has found, in manifestation in the singular, in the animal kingdom, besides his own group that are peculiarly human."

In the physiology of animals, he discovers ruling groups, and sub-ruling groups, in which there is a great facility in the dog's mobility in the house; a concatenation and self hood in the hog, etc. In one man, or in a race of men, he finds a combination of groups so peculiar to some class of animals as to suggest their similar physiology—their natural derivation. For instance, the Indian predominantates in the horse group of animals—destructive and predatory, and the dog group of animals—tireless, canine, and carnivorous kingdom. He is the child of the forest. Destructive and untameable, he will not work, and cannot be enslaved. His head is thick set through the ear. Like the cat and the panther, he dares in killing and is torturing his prey. But when he kills like a fox he is silent. He is the tiger. With his claws he evolved the changes of atoms and attributes from the animal kingdom, up into the human.

The next race most highly marked in point of animal and human physiology is the African. This type presents the ovine group in predominance. The Negro smells like the hog—his hair like the wolf. He can't stand the heat of the sun like the wolf. Broad-shouldered, without injury to his limbs. Mathematically he is helpless and degenerate, like the sheep, and therefore easily enslaved. His ruling groups of brain are the affective and the semi-intellectual. Scripturally, the ovine is the emblem of innocence and non-aggression, the opposite of the canine and the wolf.

The Jewish race, the crown of the porcine race, is next to prominent.

ance of appearance and traits. The porcine will not mix or affiliate with any other race, nor with the Jew. The nasal protrusion is often of astonishing dimensions. His body is lymphatic, and he has a peculiarly white porcine skin. Like the hog, he is not a producer, but a consumer; can live on瘦 meat, and is a great glutton. He is the porcine family, band together and defend each other. They are a "peculiar people,"—the self-casting group is predominant. They are religious and intellectual enough, but the type from which they have been evolved is that in them that they can no longer fraternize with the world generally. Thus, scripturally, the Savior who came to earth, especially to the Jews, could not be received, and they are still looking for some self, or race-aggrandizing Solomon to gather them into some separate sacred valley, and rebuild in Kirky glory an exclusive New Jerusalem.

The fourth type is the bovine kingdom. It is the oxen that represents us on earth. In the Bull of Earth. This type is distinguished by a strong desire for good pasture, and the great Briton or bovinus has always carried out his animal evolution in his dealing with the fields and fruits of earth. Where he has found a good green spot upon this terrestrial ball, he has appropriated it. "The ox is never fulled." In a morning dream is boating round the world." "Boating" might be rendered bellowing, and the animal in the human shows its origination. In this family are found the best of human forms,—well fed, well cared for, well housed,—a solid and substantial race, capable of great production.

With this type of human, a concatenation of attributes peculiar in animal groups, is the gallinaceous or bird kingdom,—the bare yard to follow the representation in a domed state of the whole feathered kingdom. Its human prototype is found in the frog among Frenchmen. The strutting, fat, glib-tongued, gallus Gaul, fit counterpart of that animal, is the Frenchman, who always follows his feathered in fantastic fashions. He has become the world's acknowledged Queen of Flattery, the human lover of soft caresses, velvet and shining satins and flowing feathers. The gallinaceous male or female, has ever led the world of human attire, and perhaps even will. Its derivation from the feathered plumed god kingdom, would indicate that destiny.

The last and highest type is the equine or horse kingdom. This type is noted for speed of motion, endurance, patience, fidelity, nobility. This is the American group,—the race that built rail roads and steamboats, and runs them, too; that set up railroads, and built them, and runs them, too. The owner in order to expand it to Europe. To the unlike the bovine or porcine kingdom, the equine, with a nobility and magnanimity of soul, otherwise unknown on earth, opens their ports and offers their lands and country at the refuge and asylum of the oppressed of all nations and peoples. It is the equine spirit that has made the Americans, colonists, republicans, and magnanimity must prevail. It is under this flag alone, all banners of earth, that all nations have or can safely and peacefully here congregate. The Wild Beast Man is not extinguished, but is placed upon reservoirs.

The ovine man is given free pasture, and protection; the porcine man can here self-reliant, and a new and practical set of

delegates take hold of the master, which, from the imperfect state of local organization, does not seem likely to be done. What next? We do not yet see, but feel sure that a practical organization will come—not of Spiritualists alone, but of all liberals—to effectually resist the encroachments of Christian bigotry and superstition, and the concentration of the sects for persecuting purposes. To us it seems that self defense will prompt and require the liberal mind to unite and organize on a broader basis than the Infidels, or Spiritualists, or Free Religious; have yet adopted. It shows how way the wind blows, Rutland, Hartford, and Utica Spiritualists' Conventions,—show the drift and tendency of liberal minds toward a general and united action, and the meeting of the Free Religious in the same direction; so also do the restive agitations of the Infidels. All these fragmentary movements seem to us to point to a general and united effort, from which may spring up an organization that shall be able to effect a true liberal principle, which we have secured in this country, and move steadily forward in advancing other portions of the world, particularly of religious and civil liberty. That these principles are in danger no one can doubt, when Governors and Judges of the Supreme Court sign petitions and calls for conventions to take steps to put a God, a Christ, and a Bible into our Constitution, and when our President, Vice-President, and Secretary of State, endorse and recommend Evangelical unions of churches, who have the same object in view. However weak these efforts may now seem, they may steal a march on us, if we are not prepared for them, by concert of action.—*Banner of Light.*

The last censure held at Buffalo did nothing, and seems not to have elicited much, if any comment, for comment was unnecessary. The next seems likely to do less, unless some new life is infused. The ovine man can here self-reliant, and a new and practical set of delegates take hold of the master, which, from the imperfect state of local organization, does not seem likely to be done. What next? We do not yet see, but feel sure that a practical organization will come—not of Spiritualists alone, but of all liberals—to effectually resist the encroachments of Christian bigotry and superstition, and the concentration of the sects for persecuting purposes. To us it seems that self defense will prompt and require the liberal mind to unite and organize on a broader basis than the Infidels, or Spiritualists, or Free Religious; have yet adopted. It shows how way the wind blows, Rutland, Hartford, and Utica Spiritualists' Conventions,—show the drift and tendency of liberal minds toward a general and united action, and the meeting of the Free Religious in the same direction; so also do the restive agitations of the Infidels. All these fragmentary movements seem to us to point to a general and united effort, from which may spring up an organization that shall be able to effect a true liberal principle, which we have secured in this country, and move steadily forward in advancing other portions of the world, particularly of religious and civil liberty. That these principles are in danger no one can doubt, when Governors and Judges of the Supreme Court sign petitions and calls for conventions to take steps to put a God, a Christ, and a Bible into our Constitution, and when our President, Vice-President, and Secretary of State, endorse and recommend Evangelical unions of churches, who have the same object in view. However weak these efforts may now seem, they may steal a march on us, if we are not prepared for them, by concert of action.—*Banner of Light.*

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Written for the Religio-Philosophical Journal.

THE MORMONS.

What Shall we do with Them?
By D. W. HULL.

This inquiry meets us at every turn, and on every street corner; as if the Mormons were our warts, and somehow or other depending on us for help. But this is not what is meant by the question. We really want to know how we shall punish them, or what we shall make them do,—for we have really come to the conclusion that we must do their thinking for them, that is, to dictate to them morals, and make them do them, or to be more plain,—we'll study up the mischief and make them do the dirty work.

In answer to the above inquiry, I have always replied that "we will mind our own business, and not be meddling with somebody else's as much."

"Oh," answer these plios inquisitors, "we can not receive them into our confederacy with their polygamy!"

Just wait till they ask to be taken in. It is the disposition of nearly ten out of every nine church members to be very much concerned about their neighbor's affairs. "Neighbor Smith and his wife quarrel." Sister Jones is a jol of her husband;" and "Mr. Brown works on Sundays."

Although it is very easy to say small notes in their neighbor's eyes, you can't insult them worse than by referring to the beam which unmercifully obscures their vision.

The Mormons are going to be trouble-some," and some day must be done, but how is it to be done? Why, legislate on it, of course, and enforce the laws! "Yes, you, that's it, and when you have done with that, you'll be wanting to annex Heaven as a state, and if the Almighty has some peculiarity which you don't like, which he is sure to have, we'll again be tormented with the question, what are we going to do with the upstart world?"

We certainly would not be willing to take in a country which gave to its rulers thirty two women! See Num. 31: 40. That the Almighty has become a ward of the churches, imposed upon every manified by the fact that they are not free from the fact that they are calling upon the government to establish an Inquisition to avenge the insults heaped upon their b'y God! For if they thought him capable of taking care of himself, they would not display so much nervousness, as if they thought he might step out of their house, and the car run over him, and then, if he got out, he would drown himself, and meet with some other accident. In any event, their God's savors more of the finite, and is scarcely worth a sane man's attention.

There is not a house of all mine, nor even a prostitute in the City of Salt Lake. All the trouble is, the people have got away the church members, till they are all in the same boat.

The better Bible Christians than we are, and what is strange for Bible worshippers, they live in peace and harmony with each other, and would live at peace with the rest of the world, if we only would mind our own affairs and let them alone.

We would marry the man, who opposes having the better rule of public schools, and if he should meet with it, he'd be enough for the one who followed its example. Horse Cook abandons his wife for another, and is justified by his church. Elder Lamb, late of Columbia City, Ind., establishes his congregation in his parish at the expense of the character of the virgins whom he has victimized, but still sticks to it, although they use the little "Zion's blest ever day, clothe the old sheep, and disgrace the unfortunate ewe. Verily, I had rather be among the goats than the sheep.

While these unfortunate girls are driven from society to houses of ill fame (no other doors being open to them), to support their unwise course of life, Elder Lamb still has the privilege of the world, and forth by the church to steal virtue, dominate sin, and control the Government concerning Mormons.

Talk about bad women—you never have any, where there are no bad men! When such men as Elder Lamb denounce those who would help his victims, and preach of "righteousness, temperance and judgment" to those who are to be levied into the religion, it is a low, mocking effort.

"The clergy have been very unfortunate here within the last five years." Heider, this has reference to your village or city. I don't care where you live; I meet it nearly everywhere I go,—sometimes with a little variation, that's all.

"The church has had bad luck with their preachers, every day they tell me about A. B. C. and C. giving out of their histories, and yet these men are sent forth from one station to another to tell the churches that "Spiritualists are free-lovers," and ruin the characters of the unsuspecting. These are the ones who are going to legislate their opinions upon us, and force the Mormons to give up their virtuous ways.

How, then, is the point? Each one of the leading Mormons has from two to twenty wives, while many of the orthodox mafisters and leading church members have several concubines.

The Mormons support their wives and children, but the orthodox drive their victims and their children out of their homes, and stigmatize them to public opinion, and then sit back and laugh at the results. Which is the worse? Then what cheek we must put on, to make a law that the Mormon shall have but one wife.

But what would you do with such persons? Inquire one. Would you let them come into the Government with all that wives? If I would not, I would let them keep their wives, and their own. What right have I to impose my morals upon your neighbor, especially since he can see I don't practice what I preach? Cordworn will convince no one of a truth; it operates on the base of the brain, rouses combative ness and draws the nervous fluid from the spiritual faculties, and thus prevents the moral from our stand-point of morality, the much longer.

Now, I'll tell you what we'll do with the Mormons. We'll mind our business, and let them alone till we all come to the standard of morality and virtue where they are, and when we shall have outgrown them, we will reach out our hands and say, brother, you are welcome to join us, and to the last stand get 'll hand golden truths down to us, so shall we hand down to our weaker brethren. Then we shall need no laws to enforce morality, for when we shall have learned to live moral and virtuous—we shall live it not because of laws, but because the good of humanity demands it.

To the church any trouble concerning my views of polygamy, I will say I don't believe in it, and further, that my wife is never jealous.

Hobart, Ind.

Communication from Henry C. Wright.

To Thomas Richmond.

The fifth day from the death of Henry C. Wright, the following communication was handed to me by Dr. Farnsworth, writing medium, who was then staying at my house.

The writing through him by spirit, is done by their using his hand mechanically. When he handed it to me, he did not know who wrote it, and was surprised when I told him that it was from Henry C. Wright.

The following is the letter. All of his old acquaintances will recognize him:

FRANK RICHMOND.—I had that I am Henry C. Wright, the same that I was when I lived with you upon earth. And I see that Jesus Christ is no better than you or any other man.

He is a bad man, a bad spirit, a bad soul. Do all you can for him. He is engaged in a good work, and great results will follow. Glory to God in the highest! I am happy, and free from that body of mine, that served my purpose well when I lived upon earth.

I will say more when I have more power to communicate.

Your friend and brother,

H. C. Wright.

Literary Notices.

MATTHEW.—A Popular Treatise for Young Wives and Mothers. By T. S. Verdi, A. M., M. D., 1 vol., 15 mo., 450 pages; laid, loose paper; bevelled boards, extra cloth. Price, \$2.25. New York. J. B. Ford & Co., Publishers, 39 Park Row.

We have received through S. C. Glegg & Co., 117 and 119 State Street, Chicago, this valuable book.

Dr. Verdi, the author of this admirable and complete little work, is a physician of the Homeopathic School in Washington, D. C., where he has been well known for years, and is an acknowledged practitioner, being employed largely in the most intelligent, and most intelligent of those who reside permanently, or make brief official journeys in that peculiar climate. He has such testimonies of reliability as are afforded by diplomas from foreign and American Schools, and Medical Institutions, members of prominent medical and learned associations. The best of all, many years of successful practice in his profession.

His book deals with delicate subjects, but subjects which are constantly troubling young wives and young mothers to seek oral advice and information from their physicians.

Brify, the book treats of Pregnancy, its symptoms, its disorders and their relief; Labor, and its necessities and helps; Infants, and the daily care of them from the very moment of birth; Children's Diseases, their treatment; Accidents, Poisons, and their antidotes; Medicines, their preparation and administration; the physical and moral training of boys and girls; Marriage; General Suggestions to Parents.

As a family manual, the book is sure to have a large sale. The information contained in it is most valuable to all classes of life; it is a source of information which must be had, either in conversation with physicians, or from such a source as this—evidently the preferable mode of learning for a delicate and sensitive woman. Plain and intelligible, but without offence to the most fastidious and the style of this book must command it to great popularity.

It does not attempt to supersede the physician, but to help him in his tasks; to make clear many things which he most unwillingly has to explain to his patients; to suggest helps and remedies for many minor pains and troubles of the mother, before and after the birth of her child, and of the infant, and to give good advice, as well, with explicit directions for the treatment of all the troubles and diseases of childhood.

We might write a column review, and still not do the book justice. In fact, this volume on Maternity, is an invaluable book, the worth of which is not to be measured with money.

GOOP HEALTH. Boston.—Alexander Moore, Publisher.

We are in receipt of the September number of this admirable Magazine. It has received more and higher recommendations from the press than any other work of the kind we have.

We mention it among the most interesting articles: Charles Alpert Fichter, by Kate Field; Music a Means of Culture, by John S. Dwight; A Remini- cence of Bentus; A Day with the Shovel Makers.

A NEW Book: Letters to Elder Miles Grant, being a review of his book against Spiritualism. By Miles Hill.

To those who know of the versatility of this author, and his singular power of taking on an opponent, not a word need be said.

But, of others, it may be well to say that this book is the grandest combination of argument and logic yet brought to bear against an opponent of Spiritualism.

Elder Grant, known more exten-

sively than any other man in the world as an opponent of Spiritualism, is met at every point.

Logic, and a powerful and interesting article to interest every one, while the opponent is met and taken off at every point.

"READING Suited to the Season and the Times." By George E. Ladd. 300 pp. \$0.50.

A single glance at the Phrenological Journal and Facker's Monthly for September, will convince any one of the truth of this condensed criticism.

The Magazine should be read by every man, bright, entertaining, and highly instructive, and purely scientific.

We commend especially the articles on John Sartain, the American Engraver; Objections to Phrenology Considered; Mrs. Hill as Lover; General Joseph E. Johnston; Western Emigration; Scripture Names; Is there Room Enough in the World? etc. The Publisher, S. Wells, 339 Broadway, New York, is offering one of Prang's chromos "The Doctor," published at \$0.00, to any who subscribe at once, and send 20 cents extra for mailing the chromo. A very liberal offer.

"READING Suited to the Season and the Times."

By George E. Ladd. 300 pp. \$0.50.

Two performances, Matinee and night. The Saturday evening, August 27th, the great comedian, Mr. John S. Clark, in two delightful comedies, "The Millia Major," and "Waddy the Fat Boy." First Clark Matinee this afternoon, commencing at two o'clock. The charming comedy of "A Widow Hunt." Mr. Clark as the Millia Major.

"M'VICKER'S THEATRE."

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"CROSBY'S OPERA HOUSE."

Friday evening, August 26th, 1870, and every evening until further notice, Harry Beckett's British Blond Baroque Troupe, in "Gunga." Grand "Luna" Matinee, Saturday, at 2 p. m. Monday, August 29th, "Forty Thieves."

"FARWELL HALL."

"Hagar," a beautiful statue, representing Hagar as she appeared in the wilderness, by Miss Emma Lewis the young and gifted colored sculptor, of Rome, Italy. Commencing Monday, Aug. 27th. On exhibition from 8 a. m. to 8 p. m. Admission 25 cents; children 15 cents.

"CROSBY'S MUSIC HALL."

Monday evening, August 29. Free private lectures to gentlemen, on "The Origin of Life, etc. by Dr. Payne, Anthropological Author.

"NEW BOOK!"

entitled

"FRESH EGGS AND YELLOW BUTTER."

This work is an exhaustive treatise on these subjects, and shows how to keep eggs fresh for a year at an expense of less than one half cent per dozen.

There are two egg seasons each year; first, April and May; second, from middle of July to middle of September, when eggs can be purchased from 10 to 15 cents per dozen, and if preserved until winter, they can be sold from 30 to 35 cents per dozen. The processes are sure and reliable.

Over three hundred dozen doz. eggs are already pre-

served this season by persons who tested Dr. E. H. Peirce's process.

"SEVEN HOUR SYSTEM OF GRAMMAR."

By Professor D. F. Howe. This valuable little book is meeting with a large sale. As the author says, it is not sold for the value of the paper, printing, or binding, but for the Seven Hour grammatical education contained therein.

The Eclectic Magazine for September comes to us, filled as usual with the choicest selections from the English Reviews and Magazines, and embellished with a fine steel engraving of Moliero, the great comic poet of France. The Eclectic is sold for all news dealers. Published by E. H. Peirce.

"THE ECOLE DU MONT C. DAKE."

By Dr. J. A. Clark, M. D., 1870.

One Young Folks, for September, like all the previous numbers of this magazine, will be full of bright, interesting and instructive reading for young folks, but for older ones, whom we frequently see reading it. We again take occasion to repeat what we have often said before, that "Our Young Folks" is the very best magazine of Every Day Dresses" Illustrated with engravings, showing how stylish and fashionable dresses can be made at home, and economically. Peterson's is only the magazine that gives these articles, and one appears every month. Every family ought to have it, and it is a good buy.

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A NEW BOOK on the subject of Bee-Keeping. It is got up in

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bee-keepers, and in addition, gives a great deal of

information on the subject of the various kinds of

bees, and the various kinds of hives, and the various

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S. S. JONES, PUBLISHER AND PROPRIETOR.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

CHICAGO, SEPTEMBER 10, 1870.

VOL. VIII.—NO. 25

Wisconsin.

Brief account of Mass Meeting at Manchester Free Church—Interesting Particulars.

Reported for the JOURNAL.

Agreeable to call, and previous arrangements, the good people assembled in mass meeting at Manchester Free Church, six miles from Beloit, Wis., on Saturday, August 20, 1870. At half past 10, A. M., order was called by U. S. Hamilton, President of the Wisconsin State Spiritualist Association, in a few words, explaining that its call came under the direction of the Missionary Work of Wisconsin, by the request of the friends of Manchester and Beloit, uniting therein.

On motion, Brother Farrant was chosen Chairman, and U. S. Hamilton, Secretary of the meeting.

It was then agreed to devote the Morning Session to Conference. Brother J. O. Barrett, of Glen Beulah, Wis., was introduced, and opened the meeting—related his youthful experience and lessons of the bird's nest,—taking the shells off, trying to help nature produce the birds easier, and then died, leaving a sad.

Then applied the incident to man, in his anxiety to become angelic—then limbs until inotoxicated, then die away into mystery and inaction.

Then arises the question, do spirits communicate? and if yes, what is its use? He answered the query in a few telling hits.

Mrs. K. Parker, of Marengo, Ill., related her experiences, and made some telling remarks, claiming all as Spiritualists, though many are ignorant and afraid of it.

Singing by the Manchester Choir, "Morn amid the mountains."

Mr. Smith, of Rockford, remarked that opposers said that Spiritualism comes from low places, where no good could be found; but he continued, that there might be good things come from low things and places, and on the Biblical plain, citing Christ and his followers, and many quotations appropriate thereto.

Mr. P. Ellis spoke of gladness that proceeded from the true faith and the joy of this gathering, coming out for practical work.

Mrs. Cady rejoices in the fact of Spiritualism—not from words, but from contact and organization; always desired to drink of living waters, and strives to be true and good.

Singing, "Home above," congregational.

The President called to order at 2 P. M.

Choir sang, "Greeting from the Harp."

A poem was then ready by the Secretary, by request—"Little Joseph's Bible verse," referring upon the prevalence and power of faith, works and knowledge, as exhibited by Christians, Pagans and Spiritualists.

Singing, "The triumph of Love."

Brother J. O. Barrett then took for the subject of his beautiful lecture, "The philosophy of Spirit Magnetic Spheres," handing it in the light of science, and chemical experiments made upon various individuals and things, describing the lights or aura, as seen around those things and persons. Passional actions of this world are hell, and its fires burn until a better power comes in and scatters the dross, and takes on higher conditions. A pebble from Bunker Hill, carries the history of those scenes with it, and is read and explained, with or without knowledge of the person presenting it to a medium.

Singing, "Vision."

Mrs. Parker expressed her joy in the lessons of the meeting, and the duties of women, and of life generally.

Mr. Butterfield, of Roscoe, gave his thoughts on old religions and views of Spiritualism, and its claims.

Mrs. Miles, of Janesville, expressed gladness for this meeting, and thanks for the labor and earnest faith shown therein; and appealed to all, "to live in harmony, and work for the good cause of humanity, and the thousands of angels that surround us here."

Singing, "Elisbury."

After making provision for the people from a distance, the meeting adjourned to half past 7, P. M.

Evening session came to order. Choir sang, "Triumph." Brother Barrett made explanatory and introductory remarks.

Brother J. M. Peebles gave an excellent lecture from the theme, "Ye shall know the truth, and the truth shall make you free."

Singing, and then adjourned.

Second day, half past nine. Chair called, order, and a conference until 11 o'clock. Singing by the choir. Then Bro. Barrett and Peebles, lead off in eloquent addresses.

Brother Smith was entranced by a Cossack, who died rather than be a slave to tyranny. He repeated a poem, and told his experience in spirit life, in the German tongue.

Mrs. Miles told something of her experience; had lived in the other life, in the scenes of the future, and rejoiced in this outburst of associated love and communion.

Dr. D. C. Dake declared his joy in hearing the women speak, eloquizing them through the love of a sainted mother. Conference was suspended for the funeral services of a child of Mr. Douglass, from Maine. The coffin was placed before the stand, and Bro. Peebles began the service by reading from 1st Corinthians: "I was sown in corruption," etc. Singing, "Waiting by the River." Text: "And as we have borne the image of the earthy, so shall we be changed." Repeated the poem, "There is no death." The law of organization and disintegration he illustrated by the seed change. God is all and in all. The dew drop, an emblem of death, is not lost, only changed. What we call death, angels call a beautiful birth. Palmed to see motion, resembling to God's law in their home loss. No morning drowsiness should be in the house of death, that gate of endless joy. Bro. Barrett made a few telling remarks to the mourners.

Calling down benedictions and instructions to their souls. Singing, "Silent River." Bro. Barrett pronounced the benediction and the meeting adjourned to 1 o'clock, P. M.

On Wednesday in the afternoon the choir sang, "Healing." Bro. Barrett then gave an excellent lecture, "The healing of cataracts," consisting of a series of 1 in. of localized countries, climates and races of people. The United States are the settings of all nations, all religions, all climates, all governments, and politics; and out of these we are to build that mighty free government, such as the world he never knew, or scarcely conceived—that is, a grand, spiritual religion, not yet measured by the most advanced minds. The people of each town, city, hamlet, or nation, are all different. The condition of the rooms, houses, fields, and every locality aid to make up the man, either pure or vicious. Outskirts of large towns make criminals. The beautiful fields and comfortable homes make the virtuous, and good. The angel world is moving upon us with power, to inaugurate the order of things is long foretold. The credit of keeping up the lyceum is an honor, and a shame to those who let their go down, or suspend for want of human energy, closing with a hoor for renewed life and wisdom. Singing, "Anniversary."

Bro. Peebles repeated a poem, and presumed that all present were believers in an immortal, all controlling power. The spirit is real—not the body, not the rock—they are only phenomenal; because heat will reduce both to inactivity. Spoke of the Indians tanning back, for three reasons—because they live here, are attracted to their home; because they have great vitality, and come to heat; and thirdly, they come to render good for evil, by example.

Related the Chief Spotted Tail's method of receiving a communication from his spirit father,

stating that darning dervishes are mediums for manifestations. He appealed to believers to support their healers, for they are guided by good earth physicians, who can see and read disease, and direct proper remedies. Had talked with a spirit who had been 10,000 years in the spirit world, who says he is only a child, but appears in a billion more years to be an angel. Gave some simple words to parents about the training and education of their children, those men and women to be. It was a most eloquent, practical and useful lecture, that, like all of those great grand meetings, should be heard to be appreciated. The choir sang, "Gather them in, and then the meeting adjourned to 7 o'clock, P. M.

On assembling in the evening, the meeting opened by singing, "Forsooth at the right."

Mr. Butterfield made some cheering remarks on his conversion to Spiritualism, and was responded to by Bro. Barrett and Peebles. Notices were given of a two day's meeting in Janesville, the 24th and 25th, and Rose's 17th and 18th of September, and other preliminaries, and the Rev. J. M. Pease then gave his lecture on "Eastern travel," occupying two hours, in that most happy style of instruction, which the ripe scholar and traveler alone can give. The singing of "Summer Land" closed this happy, long to be remembered meeting, where all was harmony and joy—truly a "feast of reason and flow of soul." The Manchester choir, using the "Harp and Lyre Song Bird" did nobly their part to make it a success.

U. S. HAMILTON, Secy.

Philadelphia, Pennsylvania.

Facts in Somnambulism.

LETTER FROM W. S. CRITCHLEY.

I consider it providential in meeting with Judge P., with whom I became acquainted while in your city. In his visit to Dacatur where I reside, he immediately named a book he had obtained at your office, that would interest me, to wit: "Dr. W. B. Farnsworth on Artificial Somnambulism."

After making provision for the people from a distance, the meeting adjourned to half past 7, P. M.

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Having herself under complete control. She keeps her body moist in this state, and thereby a healthy, normal condition is rapidly becoming established. Her general appearance is improved, flesh and strength increased, and she can now, for the first time for years, go to church and in company without fear of a relapse; is confident and cheerful.

Aug. 21. Visited Mrs. H., a lady of 60 years.

Twenty-eight years ago she was partially blind from disease, and wholly unable to use her body. After a series of other treatment, repeated fittings fully restored her. She declared to me that she had three teeth extracted, at as many times, without knowing it, or any sensation; that she has passed through confinement at three times, and happily delivered of three children without any trouble; and except when for a moment she would distract her mind to see if she could feel, and then immediately throw herself back, and pass pleasurelessly through the occasion without exhaustion, and with a speedy recovery. Her daughter, who three months since tried it for cure of hip disease, considers herself recovered, but still keeps it in the insensible state that healthy action may be completely established. While at the house of Mr. H., four ladies sat for the first time, three going into the state in from five to twenty minutes, and the fourth partially after a short sitting.

Aug. 31. I saw Mrs. —— in the state for the fifth time. She is being in the turn of life still into a general decline; great torpor of liver, glom of mind, and nervous derangement. She has improved with each sitting. Skin, from jaded hue, has b come clear. Strength increased; more cheerful tone of mind, and every indicat that she will s on well.

Aug. 6. A young lady sat for the first time, to be relieved of spinal affection, curvature, irritation, and general derangements, of several years standing. She had taken much medicin, with no beneficial result. She went into the state in some fifteen minutes. On Aug. 8, she sat again, going immediately into the state. She has improved, and gives promise of a permanent cure. Also a variety of other cases, as where the body was insensible, and not the head, where the varieties and shadings peculiar to each case. In all cases I could discover by close scrutiny that the improvement corresponded with the mind action. If that was partial, results the same. If the resolution to be well, forget disease, &c., was distinct, clear, firm and emphatic, the benefits were of the same character. The whole was a most delightful exhibition of "mind sovereignty," as a king or queen enthroned on the citadel of selfhood, issuing mandates whose beaths were duly respected.

In conclusion, I would simply suggest that any desiring a full insight, had best make the necessary experiments, or go and see for themselves, as personal contact with the phenomena is desiderate to a clear conviction, as the doctor in his book has made the subject as plain as can well be on a printed page. It is dubious nature's great method of cure, yet to overcome the universal boor of humanity.

Phenomenal.

Salem Witchcraft.

THE LAST OF PARRIS,

Continued from last week.

THE VIEWS OF MODERN INVESTIGATORS.

It is very striking to hear the modern lectures on physiological subjects delivered in every capital of Europe, and to compare the calm and matter-of-fact way in which the most astonishing and most infernal phenomena are described and discussed, with the horror and dismay that the same facts would have created if disclosed by divines in churches three centuries ago. Dr. Maudsley, in his recent work on "The Physiology and Pathology of Mind," and other physicians occupied in his line of practice, lead us through the lunatic asylums of every country, pointing out as ordinary or extraordinary incidents the same "afflictions" of children and other morbid persons which we have read of, one after another, in the Salem story. It is a matter of course with such practitioners and authors to anticipate such phenomena when they have detected the morbid conditions wh ch generate them. Mr. Upham himself is evidently very far indeed from understanding or suspecting how much light is thrown on the darkest part of his subject by physiological researches carried on to the hour when he laid down his pen. His view is confined almost exclusively to the theory of fraud and falsehood, as affording the true key. It is not probable that anybody disputes or doubts the existence of guile and lally in many or all of the agents concerned. There is an antecedent probability of both in regard to Mr. Parr's slaves, and to such of the young children as they most influence; and this kind of infection is apt to spread. Moreover, experience shows us that the special excitement of that nervous condition induces moral vagaries at least as powerfully as mental.

In the state of temper existing among the inhabitants of the Village when the mischievous club of girls was formed at the pastor's house, it was inevitable that, if magic was entered upon at all, it would be malignant magic. What ever Mr. Upham has said in illustration of this aspect of the case his readers will readily agree to. But there is a good deal more, even of the impure condition that remains after the "wash-out" and destruction, of the persons in the Salem case, and among them that came out, which we, in our new days of science, are perfectly aware of as an affair of the bodily organization. We are, therefore, obliged to him for recusing this trea-

menous chapter of history from oblivion, and for the securi in which he has placed the materials of evidence.

In another generation the science of the human frame may have advanced far enough to elicit some of the Salem's mysteries, together with some obscure facts in all countries, which can not be understood. When that time comes, a fearful weight of reputation will be removed from the name and time of many agents and sufferers who have been the subjects of strange maladies and strange faculties, in all times and countries. And we are now taught the new discoveries of the several nerve centers, and the nerves which are appropriated to them; and when we observe what severance may exist between the so-called organs of any sense or faculty and the operation of the sense or faculty, and how readily ideas and emotion may be generated, and even beliefs created in minds sane and insane, by certain manipulations of the nerves and brain, we see how innocently this phenomena may be presented in natural somnambulism. Sleep walkers have been known in many countries, and treated in medical records by their physicians, who could not walk, and perform all ordinary acts in the dark as well as in the light, but who went on writing or reading without interruption, though an opaque substance—a book or a slate—was interposed, and would not let the slate cross the hands; or unconscious correctness without any use of their eyes. There is a wide field of inquiry open in this direction, now that the study of the nervous system has been begun, however minute is the advance as yet.

IMPORTANCE OF THE SUBJECT.

It is needless to dwell upon the objection made to the rising hopelessness in regard to the study of Man, and the mysteries of his nature. Between the multitude who have still no notion of any alternative opposition to that of possession or inspiration by spirits, or, at least, intercourse with such beings, and others who fear "Materialism" if too close an attention is paid to the interaction of the mind and the nerves, and those who always shrink from new notions in matters so interesting, and those who fear that religion may be implicated in any slight show to angel or devil, and those who will not see or bear any evidence whatever which lies in the direction opposite to their prejudices, we are not likely to get on too fast. But neither can the injury lapse under neglect. The spectacle presented now is of the same three sets of people that appear in all nations, in all literatures, and in all ages, and any mode or direction became a recognized object any time under any conditions. Leaving out of view the multitudes who are irreducible to the cause, from having no knowledge, and therefore incapable of any opinion, there is a large company of the superficial and light minded, who are always living in the hour and beauty of truth by the levity, the impertinence, the absurdity of the enthusiasm they pretend, and the nonsense they talk about "some new thing." No period of society has been more familiar with that class and its chief-making than our own. There is the other large class of the contemporaries of any discipline or any special advance, who, when they can absent themselves from the scene no longer, look and listen, and band all their efforts to hold their ground of life-long opinion, usually succeeding so far as to escape any direct admission that more is known than when they were born. These are no ultimate hindrance.

When Harvey died, no physician in Europe above the age of forty believed in the circulation of the blood; but the truth was perfectly safe; and so it will be with the case of the physiological reations of the nervous system when the present course of investigation has ushered a clearer verification and further advance. On this point we have the sayings of two truth seekers, wise in quality of intellect, impartial and dispassionate in temper, and fearless in the pursuit of their aim. The late Prince Consort is vividly remembered for the characteristic saying which spread rapidly over the country, that he could not understand the conduct of the medical profession in England in leaving the phenomena of mesmerism to the observation of unqualified persons, instead of undertaking an inquiry which was certainly their proper business, in proportion as they professed to pursue science. The other authority we refer to is the late Mr. Hallam. A letter of his lies before us from which we quote a passage, familiar in its substance, doubtless, to his personal friends, to whom he always avowed the view which it presents, and well worthy of note to such readers as may not be aware of the observation and thought he devoted to the phenomena of mesmerism during the last quarter-century of his long life. It appears to me probable that the various phenomena of Mesmerism, together with others, independent of Mesmerism properly so called, which have lately (the date is 1844) been brought to light, are fragments of some general law of nature which we are not yet able to deduce from them, merely because they are destitute of visible connection—the links being hitherto wanting which are to display the entire harmony of effects proceeding from a single cause.

CONCLUSION.

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Relgio-Philosophical Journal

B. H. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

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RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, John Smith has paid to Dec. 10th, 1870. It will be understood, that Dec. 10th, 1870, means 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.-Dec. 10-9, or perhaps, in some cases, two figures for the year, as 70 for 1870, or 69 for 1869.

Any thousand money in this office for the **Journal**, should be careful to state whether it is a renewal, or a new subscription, and print all proper names plainly.

All letters and communications should be addressed to B. H. Jones, 189 South Clark Street, Chicago, Illinois.

A Search After God.

NUMBER FIVE.

The God of the Orthodoxy—How Crystallized—those who Worship him, idolaters—the Hindu God—The views of the past.

In our previous articles, we showed the antagonism that prevailed throughout the world, and the apparent evil result thereof, and wondered if there was any omnipotent being in existence, who would claim the honor of organizing those forces that produced them. The various ministers of the gospel, who entertain the idea that there is an existence of God, founded their belief in divine revelation. Their ideas have no foundation in fact or philosophy, but they have crystallized a being whom they have had the audacity to locate in a golden-paved heaven, sitting on a throne, and dressed in fine attire, while around him are collected the members of the various orthodox churches, singing his praise. The God of the churches is one made up entirely of the accounts given in Genesis, the declarations of Jesus and other distinguished characters of that "book of books." Not one of those who talk so learnedly in reference to him, ever saw him, and the fact is, they know no more of the true character of the being they adore, than a *Gong* Negro does of the higher mathematics. The Bible, then, contains, as it were, a *disguerotype* of the God that the churches worship, for in the sentiment expressed, his character is fully delineated.

In the formation of this earth, in the structure of the starry regions, in the construction of worlds and system of worlds, all of which he made in six days (if the account be true), he exhibited power,—hence, straightway the churches assigned to him all power. In the various works around us, in the order, regularity and mathematical precision manifested in the revolution of the planets, and in the beauty of nature, a manifestation of wisdom was seen,—hence, to his all power, was added omniscience! In fact, the God of the orthodoxy is only a crystallized being,—crystallized from the sayings of those who lived in the misty past. The Bible declares that "he is an angry God," that he visits the iniquities of the parents on the third and fourth generation; that he sent forth a lying spirit that King Ahab might be destroyed; that he is a "man of war;" that he is "furious;" that his "sword is filled with blood." In Ex. 32:27, it is stated that God said, "Put every man his sword to his side, and go in, and out, from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."

In accordance with that fiendish, blood-thirsty, vengeful, and uncalled-for order of God, over three thousand human beings were murdered. In Deut. 32:22, it is said that God's anger burns to the "lowest hell."

The orthodox God, in his make-up, resembles a dress composed of different colors, each representing a peculiar trait of character, only in the formation thereof, that which represents his fiendish traits of disposition, are omitted, altogether. The different divines will tell, that he is omnipotent, omniscient, infinitely good; slow to anger, and loves all humanity! They form their conceptions of Deity from the Bible, yet omit in their crystallization process, all his low, mean, dirty, contemptible, cruel, foolish, mischievous and malicious traits of character. Forming their God in this manner, he should truthfully represent that in which his true nature is *disguerotyped*. But does he? No! To-day the orthodox God is only half-crystallized—only half-finished. When fully com-pleted, when his orgaization shall stand forth boldly, in presenting the Bible in all its hideous aspects, he will hold in his arms the mingled remains of those he ordered murdered, while his countenance will glister with that anger and revenge, that distinguished the dying gladiator, who, when defeated by his antagonist, cursed every body, and died! The God of the Bible, then, only half completed, is even hideous now, and when finished, when thoroughly crystallized, he will look worse than the *hathachne* reptile, which lives in its own filth, and eats its own young. You can not picture to yourself a worse being than the orthodox God will be, when fully completed, and in working order. A myth now, a myth then, a myth all the time, he will only exist as man pictures him! Luther said:

"God is a black sheet, on which nothing can be found,—say what man has written."

The orthodox God, then, according to his theory, is foreshadowed in the Bible, and his true character must be learned therefrom.

One half of the world to-day are worshipping crystallized Gods, bowing before images that have no existence, only in the imagination. We would rather be a Hindu, bending the knee in reverential awe before a brazen image that represented Brahman, than prostrate ourself before the orthodox God crystallized from the various books of the Bible. Brahman is crystallized from the writings of those equally intelligent, and the attributes he possesses are far in advance of those of the orthodox God. He is regarded as the author of all humanity, and that when having performed their allotted cycle, their spirits are absorbed by him; and thus between him and his creation, there is a cessation of life and death.

The worship of the Hindus is sincere. He does not fear the object before whom he bows, but loves him, for he regards him as a kind benefactor and preserver.

The character of any class of people can be determined from the nature of their crystallized God. In that object is aggregated what they desire to have true, and the same is manifested in various ways. As you can study the peculiar characteristics of an author from the book he has written, so you can, by closely observing the crystallized God of any denomination, determine the peculiar traits of its adherents.

In Brahman, we find a representation of tender love and paternal care, in the thought that when each one performs his allotted cycle on earth, he is absorbed by him, dwells in him, partakes of his emotions, and becomes, as it were, a part of him. This indicates benevolence. To-day in India the people are true to the character they have given their God; and accordingly you will find more true charity manifested there than in all the world besides. In the crystallized God of the orthodoxy, we find that his works have proved a perfect failure, and that one of the objects of his own creation has succeeded in killing him, and overthrowing them.

Success indicates strength; a failure, weakness.

A victory indicates bravery; a defeat, cowardice; hence, God is not only weak, but also a coward; for did he have success in the creation of man, and was he victorious when contending with Satan in the Garden of Eden?

Being weak, he should not be crystallized as being All-powerful; being a coward, he should be represented as being a coward.

Having sent forth a lying spirit, he should be represented as having stamped on his forehead, *liar*. Having been unsuccessful in his first enterprise, he should have a placard tied to his neck, on which should be printed, *wakness*. Having been defeated by the devil, he should be represented as running, with a flag in his hand, with *coward* engraved thereon. We could, by carefully reading the scriptures, crystallize a God that would truthfully represent the Orthodox Churches. The fact of it is, the orthodox God is not gotten up according to directions.

The Hindus have three Gods: Brahman the Creator, Vishnu the Preserver, and Siva the Destroyer. The orthodox God has the Creator, Jesus the Savior, and Satan the Gobbler,—he gobbling up nine-tenths of all that God creates. We have no inclination to ridicule the orthodox God. He is a myth, it is true; yet in the delineation of his attributes as given, we learn a great deal of those who originated him. As we would study the character of the ancient Aborigines of this country, by the mounds, fortifications, pots, and kettles, bows and arrows, and hieroglyphics that can be found, so we study the character of those in ancient times by the Gods they have crystallized.

The ideas of the Hindus are more in consonance with the principles of the Harmonial Philosophy, than those of the various Orthodox teachers. They extant the idea that within the physical form is a spiritual body, from which the mind emanates, and in their conception of the progress of the spirit in the infinite realms above, its casting off its body to be born again, while the essence thereof is reabsorbed by Brahman, they personify a beautiful truth in those grand cycles through which matter is ever passing in its refining process.

The Hindu entertains the idea, to, that each human being is attended by two spirits, one good and the other evil, both of whom take cognizance of all his acts. From time immemorial, they have believed that the world is surrounded by spirits, and that they influence mortals in various ways,—some the passions, others the benevolence,—some one way and some another. They also believe that there are fourteen spheres or grades of enjoyment in heaven:

Between the two crystallized Beings, Brahman and God, we greatly prefer the former, and if we ever, after a prayer to any crystallized God, it will be directed to Brahman. To-day, then, we nearly the whole world worshiping crystallized Deities. Indeed, many churches have gone so far as to establish the God thus made in a beautiful place somewhere among the stars, setting him on a throne, to hear the praises of those clustering around him. They are worshipping

a myth, an image of their own creation, that no one has seen, or ever will see.

We pity the idolaters, the pagans of our land, those who worship crystallized Gods, and live in the streets of walking the streets of a heaven far and with gold. They are indeed pitiable objects, kneeling down before a myth, not more than half-crystallized, any how, not more than half-finished, and uttering long prayers, when he is so made that he is unchangeable.

The orthodox, kneeling before his half-completed God and supplicating his assistance, might as well worship a brass image, for the result would be the same. He does not appreciate the fact that his God is only half-crystallized, only half-finished, and even if fully organized, would represent the most horrible, disgusting, loathsome and contumacious creature the human mind could imagine.

With his hands saturated with the blood of his children, his eyes kindled with anger, his countenance manifesting cool revenge and hatred, his lips wreathed with curses, and the marks of failure and cowardice on his person, he would only fit to be worshipped by those whose mind is filled with like conceptions, from which they have crystallized a being like him.

The Bible, then, makes a hideous monster out of God, in comparison with which the victim of the most miserable debauchee becomes virtuous, and the crimes of the most hardened sinner acts of merit.

In our search after God, we can't find one that suits us in the Bible. He is represented truthfully there, no doubt, and we take pleasure in ignoring him; a myth of the mythical, theological mysticism of the past, he is only a man of straw, which poor foolish humanity has been worshipping, and who never had an existence, and never will.

Appealed at the darkness surrounding this subject, as connected with the traditions and mythical sayings of the past, recorded in the Bible, we falter for a moment in our search for the Divine Architect of the universe; but as we glance at the prancing steeds of air, those worlds and systems of worlds that move through space with automatic regularity, our vision catches a glimpse of a divine presence, and our ear hears the whisper of those unseen forces which sweep throughout the firmament, creating those sparkling gems that dot the fair surface of the sky, and when we would falter amidst the interminable darkness, those whispers beckon us on, telling us of grander forces beyond, that our eye has not seen. Thus encouraged, we will continue our "Search After G. d," hoping, ere long, to unveil him, to push back the lust, lust, licentiousness, discord and wild confusion that seems to prevail, and disclose in the background the genial presence of that being who has existed throughout all creation, and whose smiles seem to permeate all conditions of life.

In our search, there are silent influences that the external senses do not recognize,—the ear hears, the eye sees, or the brain feels,—they strike upon the interior mind like sweet chimes from a morning bell. The air is full of sounds; of angel's whisps; of sweet music from celestial harps, that touch only the inner man, and that respond thereto, and forthwith these bubbles up therewith a new thought; that leads us on, ever on; and thus catching new inspiration constantly, we ever feel that we are in divine presence, that we are an instrument, an automaton, that only moves by being acted upon. We laugh, cry,—feel sad or delighted,—as our mind receives these different influences that fall upon us, and our manuscript is many times dewed with tears, as we inscribe upon paper the misery that flits forth in the world, like a dark cloud.

There are strange influences all around us, and connected with all objects. If a sheet of paper on which a key has been laid be exposed for some minutes in the sunshine, and then suddenly viewed in the dark, the key removed, a faded spectre of the key will be visible. Let this paper be laid aside for many months, where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will reappear.

This is also true of the mind. Not an impression is made upon it but leaves its indelible impress there. It may have been forgotten; may have vanished like a pleasant dream, faded away like the light of day; still it is there, within the mind, slumbering sweetly, and under the influence of cerebral illumination it rises up,—there is a resurrection of the dead, truly,—becoming a living reality.

How grand the world around us! Yet, is the language of sin, divine, and discord, harmony, and is it true?

"All are but parts of one stupendous whole.

Whose body Nature is and God the soul!"

Or is this statement correct, that

"Each thing in its place is best.

And that which seems but idle show."

Strengthens and supports the rest."

If so, that idiot is a part of God, and strengthens and supports every part of his organic structure—does he?

"As much of God is present here.

As ever was or ever will come near."

Possible! Or shall we exclaim with Lizzie Doten—

Man, in his insignificance, can only look up to that superior intelligence, which manifests itself through Nature, and worship either in the silence of the heart or in the inadequate articulations of human speech. The finite never did yet compass and comprehend the Infinite. And before that majestic question, which all the ages have sought in vain to answer, before that mighty Oracle whose essence nature has never been understood, man might as well remain dumb.

"Man might as well be dumb." We will see.

Ah, this is the question:

"It's a point I want to know,

Or it causes me thoughts."

Do I know the Lord, or no?

Am I he, or am I not?"

That certainly is a pertinent inquiry.

The Voice represents Nature as a thought of God.

"All Nature is but one stupendous thought,

Which God through love and wisdom hath out-

wrought."

Perhaps the hand that made us is divine. The 19th Psalm, as paraphrased into English verse by Addison, says so:

The spadice firmament on high,

With all the blue ethereal sky,

And pangled heaven, a shining frame

Their great original proclaim.

The unweary sun, from day to day

Doth his Creator's power display,

And piteth to every land,

The work of an Almighty hand.

Soon as the evening shades prevail,

The moon takes up the wondrous tale,

And night to the list'ning earth

Repeats the story of her birth;

Whi'st all the stars that round her burn,

And all the planets in their turn,

Confin'd the tidings sweetly roll,

And spread the truth from pole to pole.

"What though in solemn silence all

Move round this dark terrestrial ball;

What though no real voice nor sound,

Amidst their radiant air be found,

In these their all rejoices?

And utter forth a glorious voice,

Forever singing as they shine,

THE HAND THAT MADE US IS DIVINE

Job asked the question which we are now endeavoring to answer.

"Cast thou by searching find out God?

Canst thou find out the Almighty to perfect

It?"

Rester, be patient. Our Search After God will not be concluded for several weeks yet,—perhaps not before the 1st of January.

All humanity are yearning to understand something of the nature of God. Poor Edgar Poe, whose heart strings were tuned to heavenly melody, and within whose soul were thoughts radiant with divine pinks:

"Where art thou, O Power Eternal!

When the fiery hand, infernal,

Beat me with his burning face,

Till I sink to rise no more?"

O, was all my life-long error

Crowded in the night of terror?

Did my sin find expiation,

Which to judge at went before,

Summoned to a dread tribunal,

In the streets of Babylon!"

Thousands are asking that very question. The idea is universal to know something of God. We will until him, but not as many anticipate.

The "other side of life" would not all agree with the following, though beautifully expressed.

The real Yankie feels like kicking when crushed.

But here it is:

"By the lone way-side bending low,

By fair and stony road,

The angel's pictured character,

Like costly jewels gleams;

Each leaf that trembles in the breeze,

Each flower that gems the sod,

Will teach the heart, though crushed and worn,

To love and worship God!"

Antagonism

Letter from R. J. Ketchum.

BROTHER JONES—I enclose another dollar to keep your paper afloat. A constant reader of the JOURNAL writes to you from Richmond, Indiana, upon a question that I very much desire to have solved, viz.—"Does God keep a cat?"

After I discovered that the Bible was not an infallible rule to live by, I turned to nature, and here I find opposition,—one thing tugs upon another; hawk prepared with talons to catch hen; hen catch grasshoppers; cat with mice with horns, and do fight; carnivorous animals prepared with weapons to kill. Disputation and recuperation is seen everywhere. Vegetation dies to nourish vegetation. Our earth is said to keep in its orbit by two opposing forces.

It may be pleasant to be eaten alive, and to eat the eater, and the eaten, i.e., j. d. together. This we know, that earth eats meat. It may be that we shall progress until we shall have no fear, and "take no thought for our life." To me, this is a great subject, and I hope you and other strong minds will write upon it.

Lile, Broome County, N. Y.

REMARKS.

Our brother desires to have this question solved, "Does God keep a cat?" We did not ask the question ourselves—it was suggested by a little girl, who was interrogating her mother, and who desired to understand why this antagonism in the animal kingdom? The question, "Does God keep a cat?" is only a problem that refers to the seeming antagonism that exists in all nature, and in our "Search for G. d," we shall probably meet with this ob tac, "antagonism" and "evil."

This is also true of the mind. Not an impression is made upon it but leaves its indelible impress there. It may have been forgotten; may have vanished like a pleasant dream, faded away like the light of day; still it is there, within the mind, slumbering sweetly, and under the influence of cerebral illumination it rises up,—there is a resurrection of the dead, truly,—becoming a living reality.

How grand the world around us! Yet, is the language of sin, divine, and discord, harmony, and is it true?

Are at liberty, now as heretofore, to ask favors for themselves and their friends at our hands. We never hesitate to do our part socially, and through the JOURNAL, to cultivate that true fraternal relation so necessary for happiness.

We are more than half inclined to believe, from indications as apparent to the readers of the JOURNAL as to that our bold and independent course has won, and that those even, who have heretofore worked against our paper, are now willing to receive the benefits of its wide circulation, and to work in harmony with it. It is well. Our right hand fellowship is extended to all true workers in Spiritualism through the world. The doors of our reception rooms are ever open. Call when agreeable. A hearty welcome awaits all.

Statistical Department.

Our friends will oblige by forwarding to this office, reports for the Statistical Department.

This is an important Department to all inquirers, and especially to lecturers and mediums, who are particularly interested in knowing the names of Spiritualists in different localities.

Contributors should take special pains to secure the correct names of Spiritualists, and write them plainly,—otherwise the report will be of no value.

Journal and Local.

—The JOURNAL of this week contains many valuable articles. On the first page, the report of the meeting at Menasha Free Church, Wisconsin, shows that Spiritualism is alive in that state. "Facts in Sunnambulism," "Healing," "The Salem Witchcraft," will be found worthy of a careful perusal.

On the sixth page, the "Reminiscences" from Mrs. Wilcoxon, shows the status of Spiritualism in the South. "There will be no Cripples in Heaven," by Dr. Kayser, unfolds some strange incidents. The report of the annual meeting in Maryland, shows that our eastern friends are in earnest in their work. "Strange Coincidence" in relation to the authorship of "The Children," shows a curious action of different minds. On the third page, the remarks in relation to Henry C. Wright, will be read with interest. The debate of Wilson and Haddock, on second page, is well worthy of careful perusal. Dr. Child's Department contains many important facts. On the second page, the "Search after God," shows how the God of the orthodoxy has been crystallized, and demonstrates that he is a myth.

—"The Bible in the Balance," is the title of a book by J. G. Fub, of Palatine, Illinois, who is soon to be published. Brother Fub is an able man, and we look for the forthcoming work with considerable interest.

—Ed. S. Wheeler, of the American Spiritualist is now lecturing.

—Tennyson asks:

"Do we indeed desire the dead
Should still be near us at our side?
Is there no bairness we would hide?
No inter viles that we dread?"

—The BANNER states that during the two weeks past, Dr. H. Slade, the celebrated clairvoyant, and physical medium, has been in this city, treating the sick and holding sances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his mediumship, and were highly gratified at their thorough genuineness.

Philadelphia Department.

BY H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 635 Race street, Philadelphia.

History of Spiritualism and the Progress of Spiritual Ideas. Number 12.

Chapter Two: Section Six—(Continued)

HISTORICAL PERIOD.

We have spoken of the earlier hieroglyphs. As a result flowing out of these we have representations of moral principles. Thus, among these earliest hieroglyphs is a rude sketch of a scale beam, the symbol of justice, placed upon a perpendicular shaft, an emblem of uprightness and integrity. However crude these people may have been these types had their meaning to them.

It is a law in regard to the spiritual significance of all things that they are of necessity interpreted according to the condition and development of the mind to whom they are presented, and we are aware that these principles, that were thus symbolized, were not as clearly perceived by those who originated the symbols, and especially by the masses to whom they were presented, as they were by the intelligent minds of later ages. It ever has been, and ever will be true, that mankind speak and write better than they comprehend, often uttering deeper and more profound truths than they can possibly grapple with understandingly.

Hence, spirits are often gratified when they return to earth and perceive that the treasures they have left there are being unfolded and appreciated.

While on the other hand, many of us are saddened to find that "which" has been forged into a galling chain that binds humanity, and hence we launch "jades" to return in this way, and act as our own interpreters, and do all we can to reverse the influences of our errors, and that which is often quite as deleterious, the misunderscoring and misinterpretation of that which we have left.

The language of this early period was much more dependent upon signs and motions, and the measure of the human intellect then, as today, was by the grace and ease by which they expressed their ideas, both by gesture and by language. Language in all ages of the past, as well as in the present, has been, and is, an admirable criterion of the condition of the human soul.

Every observer knows, by their association, something of the value of this as a means of estimating the character and unfoldment of individuals, and we would impress this thought upon mankind as a matter of importance.

By indifference and carelessness in regard to this, much is lost. Every loye and incorrect expression, even in familiar conversation, stamps upon the mind an effect which is injurious. We should be very careful to teach our children by precept and example, to use the most correct and graceful forms of language. Tacit is no habit more easily formed, and none that has a more general effect upon the individual, both in themselves and their influence upon their fellow men.

The grace and power of eloquence, by which we express the living "thoughts" that breath and words that burn, have always been felt and recognized as having a mighty influence, and as the world advances in intelligence, this will increase. Spirits have sought, by their influence upon mortals, to give them the powers of eloquence that will the attention of the people and lead them into higher and better conditions.

The speakers and writers of these historical days were all more or less mediocrities, and to a certain extent appreciated this influence. Out of the great mass of early writings, but a very small percentage has been preserved, and these mainly on account of their poetical and beautiful character, which was of a spiritual origin.

Although thousands of years have rolled away since any one of this band walked the earth in mortal form, we have ever been attracted to it through the pure and poetical language which has graced all the ages, and a line of which may be traced back to the earliest historical period, from which some of us date our birth into spirit life. And now we feel that the highest, purest and most chaste language is one of the best means of elevating the race into those divine conditions which the aspirations of the good and the true, both with you and with us, are seeking.

We would impress upon the minds of all, that in the most common concerns of life, and the descriptions of the simplest events, which they meet others, and which are so often clear and reliable, it is natural to look to the gestures and language of individuals to measure their standing. Our object is to impress your minds, that though these may seem to be small things, they are in reality of the most essential importance to you as individuals, and as communities. You are all influencing those around you, and especially do parents, teachers and public speakers act upon these around them, and particularly the plastic mind of youth, by the forms of language which they use even when conveying knowledge which is important in itself, as the interior and lasting impressions of these are often very different from that which kind and loving friends would communicate were they conscious of the fact.

We will therefore pause a moment in our history, while we endeavor to impress upon all who read these articles the great importance of cultivating clean, pure, and correct forms of speech, and will devote a portion of our next article to this subject.

Henry C. Wright.

"Dove is thy Heavenly Father?"
The spirit of the dead replied, "I know not!"
"Ad-eth thin ear the mornous blast!"
"Of Shiloh's wiles so thy know!"

More than thirty years ago we knew this faithful, earnest brother, as a bold and undaunting champion of human rights, dealing heavy blows against the institution of slavery, and not forgetting the enormous evil of intemperance. He was a peace man, a non-resistant, and yet a more valorous or brave soldier did not live, the bravery of an earnest and true life, which held in those days, as in later times, that man was greater than any institution which he could rear; that all the governments in the world were not worth one single human life. Clear sighted, far in advance of the age, he was persecuted, yet peacefully and nobly did he press

forward in the great warfare for principle that was raging in the world. When American slavery fell upon the bloody altar which it had reared for itself, he rejoiced.

He had long recognized Spiritualism, and when we met him, a few years since, he said, in his plain, Six o'clock style: "Henry, is all your preaching and teaching, never forget that man is greater than all institutions, that man in rights tower above every thing else; and especially would you strive to make known the religious work, and endeavor to reach the hearts and consciences of the masses. Show them that Spiritualism is the grand crowning work of all reforms; that to appearance, and peace, and liberty, and fraternity; the rights of men, and women, and children, are all included in its broad and comprehensive teachings."

Spiritualism was to him the grand revelation of all that was needed by man in any and all departments of his being, in any and all conditions of his life. But until man appreciates it as a religion, as a foundation on which he can rest securely in all his movements through life, it will not accomplish its work; it will not be able to drive out bigotry and sectarianism, and that selfishness which would trample upon the rights of any of God's children.

He was particularly attracted to children; his love for these was unbound, and even when far advanced in life he found his highest enjoyment in the association of innocent little children, and we see him now, in the beautiful home to which he has gone, among the children, and as we thus write, he says: "Henry, I am with the blessed little children here. In this beautiful home of peace and love, my soul is entranced with the sweet voices of the darling little ones, many of whom I know on earth, and many others who have clustered around me with their loving smiles and voices, that thrill my spirit. I sleep in their midst, I can only sleep now to earth my friends." He valued soldiers for their truth, and though they may suffice for a career, you will triumph over all, and find sweet rest in this beautiful land, which I have no language to describe. Passing before me now are many of my friends, the noble, the strong, the true-hearted, who stood up nobly for principle and right. I can not name them now, but they are around me. As you say, however, it is with the little children that I sleep in peace, and rest my weary form before I enter upon the labors of the life that lies before me.

I bear my earthly friends for the kindly thoughts and sympathies that they send forth so freely to me now; they are as benedict to my soul.

You know I never wanted to have an enemy. I have very few. We all need friends, but not enemies. It gives me great pleasure to come to my earthly friends, and let them know I will live, and that Spiritualism has been more than railed at me on my entrance here."

Was Charles Dickens a Christian?

This grave and serious question is agitating the minds of certain little people in the Protestant church. The G. & G. offices, of course, quietly give it to the place where all heretics go. It is cool, however, in these zonal defenders of God, these picket guards around the walls of heaven, who are ever on the alert, watching and eagerly seeking to catch some of whom they can pinch dead along the depths profound, in their fertile imagination, they have created.

We say emphatically that Charles Dickens was not a Christian, after the manner of these men, but he was something far more precious to the sight of God and good men and angels, a man with kind sympathies, a genial nature that reached out to the lonely and the oppressed, and by noble words stirred the great heart of humanity. When the revolting angel shall write out the history of the progress of this generation, and point to the causes that have lifted mankind higher and truer conditions, the name of Charles Dickens will have a prominence which all might aspire after.

We do not think that Mr. Dickens will be troubled about this matter, but it is a sign of the times, an index of the condition of certain individuals, that is significant to the thinking minds of this age.

We fully endorse the following from the *Old and New*, which, in alluding to the uncharitable and dogmatic attacks up on Charles Dickens since his death, in which his Christianity is called in question, pays the following eloquent tribute to the great novelist:

"We believe that no mistake has been made by the G. & G. of this world; we believe that, in nineteen centuries since he gave it to us, a new element of life, the new life, has been working its miracle. Not the least of these miracles is the blessing wrought on the world by a child of God, who in thirty years of laborious life, has wiped away so many tears of sadness, and started so many of sympathy—has united so many men and women who were once lonely, and who has brought cheerfulness to many homes which were else sad—as has Charles Dickens.

REPORT FROM MINNESOTA.

A Dream of a Dead Face.

Dizzy with ocean's roar
Was carried by the tempest to the west;
When came to the green shore, and fell;
Swift o'er the sandy ledge,
To my feet there ruled a delicate shell—
A pale pink shell, with ocean's dew,
And painted fair with sun's divinest hues.

So beautiful it lay
In the last light of day,
Cose to its pink shell I held my ear,
Its hollow murmur wide
Into my heart a soft, sweet sigh.

"Tell me, I cried, with reviving hope and fear,
"O shell! that means by the lo ch' e hore,
Where are the friends that come to us no more?

The pale pink shell became a pale pink face;
And eyes I fondly knew, with light divine,
Smiled me to memories as they looked in mine.

The morning now which came
My rest had not been long,
Was music of soft, whispering lips;
"O friend, complain no more!"

Safe on a happy shore
Rests a dear friend in the sunken ship,
Whether the frosty waves recede or swell,
To us who dwell beyond them, all is well!"

A glow of rosy flame
Over the ocean came;
Trembling a moment on the blue expanse;
Faint'd too soon away.

That sudden vision from my pleading glance
The soul I loved escaped me, beckoning hand;
The she' to which I clung dropped, broken on the sand.

—*Harper's Magazine.*

How true it is that the poet, under the inspiration of those in spirit life, often gives expression to a truth recognized by Spiritualists. The delicate shell can impart its history, and tell of scenes that surround it in the past, although Mr. Boning was not aware of that fact, when he allowed the above to pass through his mind, like a murmuring stream through a garden of flowers. The psychometrist can hold a conversation with the shell, and learn many things concerning therewith of interest to all. The poet writes Spiritualism, even if he does not believe in its manifestations.

Spiritual Meetings, Conventions &c.

THE IOWA SPIRITUAL ASSOCIATION

Will hold its third anniversary at Des Moines, on the 11th, 12th, and 13th of October, commanding at 9 o'clock a. m. at Spiritualist Hall, over Citizens' Bank.

Good speakers have been secured, and an earnest request is made for speakers in Iowa to come and aid us in making this an interesting and profitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare on some railroads last year, and expect it to do the same this year.

Papers friendly, please copy. In behalf of the Committee.

J. F. Davis, Pres't.

NEARBY STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 25th, 26th and 27th of October next for the State Association, to be held in the State Capitol at Lincoln.

There will good lectures for the occasion.

We cordially invite all lecturers and Free Thinkers to participate with us.

Come and see our young State Capitol, where we can speak our minds freely.

By order of the Committee:

ALONZO ROGERS,
Corresponding Secretary.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists,

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 20th day of September, 1870, at 10 o'clock a. m.

Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having organized 8 cities, is invited to send delegates, according to the number of representatives;—the District of Columbia, two delegates, —to attend and participate in the business that will come before this meeting.

By Direction of the Board of Trustees:

HENRY T. CHILD, M. D., Secretary.

631 Race St., Philadelphia.

The Board will meet on Monday, the 19th of September, at 2 o'clock p. m., at the hall above named.

NOTICE.

The 8th City of Spiritualists of Grand Rapids, Michigan, will hold their quarterly meeting on Saturday 1st of October, the 15th and 16th of October, at the Spiritualist School Room, commencing on Saturday, at 2 o'clock P. M. Mrs. S. A. P. is the President of the Board.

Other good speakers will be in attendance.

A cordial invitation is extended to all friends from a distance will be provided for.

Alona Bartholomew.

The National Convention at Richmond.

ED. JOURNAL.—Please give for the information of those who propose to attend the National Convention at Richmond, that delegates will be entertained free. Other parties can procure board and lodging at private boarding houses at one dollar per day. All visitors to the city will receive attention and be furnished information by reporting to the Entertainment Committee at Lyceum Hall.

ELI F. BROWN,
Chairman Ex. Com.

Richmond, Ind., Aug. 21st, 1870.

ROCKFORD ASSOCIATION.

The 8th Spiritualists of Rockford, Kent Co., Michigan, will hold their quarterly meeting in the village of Rockford, the second Saturday and Sunday in October, commencing Saturday, at one o'clock, p. m.

Mr. L. D. Farwell, of Dixie, and Mr. M. Vanderveer of Kalamazoo, will address the meeting, and others are to be invited to attend.

Those from a distance will be provided for free of charge. A good time is expected.

M. H. HICKS,
Clerk.

REPORT FROM MINNESOTA.

One esteemed brother, I. S. Potter, makes his report for August, as follows: Who's number of lectures given,—place visited,—Osceola, Anoka, Elk River and Princeton. Amount received in collections and membership fees, \$38.50. Number forming association, nineteen. Expenses, 95 cents. At the house of A. G. Apair, on Eden Prairie, August 10th; Mr. Donald Gray, of Champlin, and Miss Sarah H. Cogswell, of Shakopee, were joined in marriage by your humble servant. We had a real spiritual time. My route for September will be Plymouth, Kingston, Hutchinson, New Auburn, Le Sueur, Shakopee and Eden Prairie. All of which is respectfully submitted to the Spiritualists of Minnesota.

Obituary.

Born into the Inner Life, August 16th, 1870, at Lyons, Walworth Co., Wisconsin, Asa A. Goodrich, aged 60 years.

Bro. Goodrich and myself and our families, left Bingham, Somerset Co., Me., June 8th, 1844, to find a home in Wisconsin, providing ourselves that whatever circumstances or conditions we might be called upon to pass through in this western world, we would never forsake or forget our minister to each other's necessities.

He kept his pledge, to the letter. Oftentimes has his heart and hand opened to the needy, unknown to any one save the bright angels overshadowing the good.

On learning of the death (so called) of our Brother, we called our circle together, and listened to a discourse through our medium, J. S. Tupper, from these words: "Life and Death—What is it?"

It was one of the best discourses I ever heard. His description of the formation of the spirit body, and how it was, was beautiful, and at the closing, the influence remarked:

"The individual is standing in the room, and tells me to say that he was not aware that he was going to spirit life, until he saw seven spirits near him who told him he was coming, and he was.

He then said to the friends:

"I am going to the spirit land, if you have any message to send, I will take it."

2. Houghton.

Jamestown, Wis. } Aug. 19th, 1870. } BANNER OF LIGHT please copy.

VITAL FORCE.

How Wasted and How Preserved.

BY H. F. MILLER, M. D.

This is one of the most valuable books ever published. It could not be read in one sitting, but requires several hours to be fully appreciated, and to receive all its benefit.

Persons should read it; persons who are interested should read it; and everybody should practice the party of this book regularly. Price, 50 cents, new ed.

James E. S. Jones, 182 South Clark Street, Chicago.

Prof. Spence's Positive and Negative Psychology for sale at this office.

Address H. F. MILLER, 182 South Clark St.

Chicago, Ill.

Price, 50 cents.

NEW ADVERTISEMENTS.

M. L. MARSHALL,

Will answer *telegrams*, *PHYSICAL DELIVERIES*, *CLARIVOCY* and *HEALING MEDIUM*, to cities in America.

His papers have been tested by his friends in the East, and for reference apply to Benjamin Starbuck, Troy, N. Y., where he is well known and highly appreciated.

Address him at Elgin, Wis., during September.

Address

SPIRITUALISM IN THE SOUTH.

Interesting Reminiscences from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—After many delays, I am ready to report concerning my Southern campaign of last season. Leaving Illinois the 1st of December, I made my way directly to Texas, where I remained laboring as weather and inconvenience would admit, till the first of May. To all who have pressed their inquiries upon me, let me say that any one entering this field of promise, must not expect to be carried on "downy pillows." The field is new in every respect. The people are made up of representatives from all the states, and nearly all the world. The roads and facilities for travel are in a comparatively primitive condition, houses at best filled and furnished with Northern comforts, water mostly hard, and very seldom a good cistern of soft water fit for drinking. Fruits and vegetables were scarce in many places where I travelled, and food at hotels far from the vegetable garden.

But as a compensation for this, the warmest and truest heart are here a welcome to every honest and ardent toiler for human good. Notwithstanding the strongest sectional feelings prevalent in a great extent soon after the war, any person living above political contentions, and out of Southern politics, in a co-operative plan of action, will find the strongest friendship and the warmest hospitality, and I take the most hearty pride and pleasure in stating that during my whole campaign in Texas, one half were turned out free, with one exception, and that was at Galveston. There, and only there, at first point, an exorbitant price was asked for a room, making my first effort somewhat but remunerative.

Texas, at present, is altogether absorbed with internal improvements of every kind, and to those who have the bone and sinew for labor, with sufficient money to reach a favorable point, coupled with business ability in every way, there are many advancements. One of the chief of these is its latitude, and unbound depth and fertility of soil. True, many parts are subject to drought, but so is the North, as we have witnessed the past season. There is no reason why the best watered parts of Texas should not in time become a luxuriant garden. At present, however, the only co-operation is in the much needed, and colonies of sufficient capital to establish themselves, will find resources lying all around them which have never yet become appropriated. Building material is high and scarce—in fact, reaching an enormous price, as it is transported by the slow ox team, and in such small parcels away into the interior, where the roads are still primitive, to the exclusion of the plow and softer wood.

As many have made inquiries with a view to emigration, they should not forget the necessities, as well as the advantages of this rich and fertile state, which will long be tracked by many lines of railroads now in prospect. At present, railroads are few, and very poor, as any one may learn from "Appleton's Guide." St. Louis is the most uncomfortable camp, and a crazy "mud-wagon" at that, over "thank you marm," and "haw-haw," costs you four dollars for thirty-five miles and only (?) twelve cents per pound for extra baggage, forty pounds being allowed, which many of the men will not be allowed to exceed. There is one way that a plow boy lecturer might canvass the state successfully, and that is *a-la-Dove*, with a good horse and saddle, on the independent line. Of course I do not recommend this to my sister, lecturers—we poor "weaker vessels" must pay stage fare and travel from, seven at night till six in the morning, to make the thirty-five miles.

But as an off set to this, I received every clerical attention from the officers of the different railroads and the fast little steamer plying between Galveston and Houston.

In fact, all things considered, I might recommend to the boasted democracy of the North, the South, or the West, to go to the South. We all well know that our speakers have very seldom been able to get a reduction of fare from the pure proud companies of the North, who constantly grant clerical passes to the orthodox ministers? And while we hold to our hand certificates of membership on our clerical list, we are rejected to every social personage, and last to a 4th class, simply because we are not "orthodox" in their estimation! On the boat from Galveston to New Orleans, and from thence to Galveston, I merely had to present my printed certificate to issue my reduction of fare. Look at this, and compare with the miserable intolerance of our northern neighbors, who are as miserly as miserly dodge games which have been played upon some of our best speakers, by clergymen in our own ranks! Whatever may have widened the political breach between "our North" and "our South," both are alike to the true humanitarian. There is no warmth or more cordial hospitality than that of the Northern clergymen, and greater courtesy to be realized, than comes from those people, to any person whose soul is alive with brotherly instinct, and farther, knowing nothing from personal acquaintance, they would soon to demean themselves by treating with rudeness and contradiction the claim of an earnest aspirant. They simply look at you, and say, "What a poor specimen of the spirit of truth there is!" and you are not held off at arm's length while Mr. Inspector sets upon you his fierce sneaky goggles, and tells you, "You are not orthodox!" No, you have not been "ordained" in the Calvinistic church; you have, like Luther, Wesley, Murray and Calvin themselves, professed complete conversion to the truth, and to the road constantly. Mr. President or Superintendent may, with Posh assumption, read his catechism to you, or send you off as a heretic who must pay his full fee, simply because you don't think just as he wants you to.

It remains for future journeys in the South to find an off set to the intolerance emanating from those controlling lines of travel there. The very best of friends have greeted me in various places, and I only regret that my health forbids the constant labor there which is demanded. Too many expect tests from every speaker, and some food for examinations and treatment of disease, and the like, all within the category of physical manifestations. I was able to give good tests occasionally, but can not, in connection with lecturing and writing for the papers, devote myself to clairvoyance, at present, though I made converts and inquiries by these tests.

False Bulletin.—Gainesville paper, creased its fine upon me in a playful mood, and had the good sense and malicious not to get out of temper, but frankly confessed itself, "a newspaper," "telling the facts and fancies of the day, etc." We think the *Waco Examiner* might take a lesson, or two, from the good natured attitude of the *Bulletin*, for we are not in the habit of giving out news to inform you that said *Examiner* is afflicted with a sour stomach, and is otherwise terribly disturbed—reported us as going "into the trance about the middle of the prayer," taking on an attitude "very-much like a tadpole turning into a frog!"

It was, was it not? Only think of a tadpole going into the middle of a prayer, and "suddenly" turning into a frog! This boat's *Gentiles*? Let us recommend prayer, Mr. Examiner, to Dr. Davidson and his whole company included. Unhappily for your side of the house, "Yankee bram as usual, won the day," did it? and the discomfited doctored out of the house leaving Mrs. W. sole survivor of the *old*.

"Why didn't you tell the whole truth, and nothing but the truth? Why didn't you tell them how the 'discordant doctor' failed to create boils and break up our meeting of a Sunday afternoon, in the chapel of a theological University, so comically left to the next morning, and did not return during our stay?"

"This was the only place in which, during our entire stay in Texas, we were as aspersion upon the platforms with any low lived, dirty opposition, for the wrathy, excited 'doctor' called as 'a carpet beagger,' and 'Yankee schoolman,' as was told us by the poor old doctor didn't kill any body that day, nor stop off our congregation for the rest of the course, but simply ad-

vertised us and our papers to good advantage, while he, poor fellow, exposed his own weaknesses and lumbago."

I had from private letters that investigation is proceeding with most flattering results along the line of my labors, which proves the cause in a healthy condition. I have already reported the mediumship of Miss Mary Lawler, who has been used for rapping, table moving, and writing with pen and materials, without contact of any kind of hand, and a picky spirit hand being partially revealed once during the operation; also ringing of bells, etc.

It is my honest conviction, however, that a warm latitude is not favorable for any phase of mediumship dependent upon strong electrical conditions. Mediums are too much exposed to the same as during our heated term; but with sufficient rest and wholesome living, with occasional change; to a more electrical climate, a glorious work can be accomplished there.

From the 10th of December, we saw snow out once, and that was in a few light flakes. One however, in the following season, in the winter, did not return as usual for any length of time, and though often housed by the severe "norther" which prevent a large turn-out to any public lecture, our general health, with all the benefits of public labor and slow travel, was rather improved. Some of the time, we spoke five evenings of a week, and when the South, but it was too much of a drain upon our magnetic force, and consequently we suffered for it afterwards.

A wise and judicious course, in connection with a lecture of this kind, cannot be had in too high estimation. We have all, heretofore, rated great advantages by a continual lack of sanitary rules and regulations, but we have now learned that have become exhausted or fatigued away—too much spasmodic effort, in which only a green house growth is the result. Better, far better, in my humble estimation, to work quietly, as we can bear it, than by any ill-advised zeal, forget the Justice we owe ourselves. The deep roots that bind the tree, grow on, even when the branches are bare.

Returning from Texas, I was most cordially and hospitably entertained by friends in New Orleans, where I gave a course of lectures to no large, but appreciative audiences. The kind favors bestowed upon me by friends that city will never be forgotten.

Considerable mediastinal power is to be found in that city of flowers and monuments, which bids fair to work out great changes in public sentiment. My intention is to labor in Louisiana, Mississippi, and Alabama, the coming campaign, and perhaps by the month of March, reach Texas again, perhaps that will be my next field of labor. Friends, any kind friends will give me a mountain home during the hot season. To all friends in this part of the South, my services are ready after the middle of November next. I hope they will send in their applications as early as possible, that I may complete my list. Direct in care of *Kerr's Office, Philosophical Journal, Chicago, Ill.* Finishing, L. L., Aug. 24th.

Written for the *Religious Philosophical Journal*.

THERE WILL BE NO CRIPPLES IN HEAVEN.

By D. P. Kayser, M. D.

It is taught by the spirits, that the spiritual body is dependent upon the physical for its development; or, in other words, that spirit, to be clothed upon and take individual form, must first come in contact with the physical, and enter into certain relations with the material and physical conditions of being, in order to draw from them, through their interior magnetic essences, or weave out of them and those influences and principles they attract to themselves from all their surroundings, a spirit body or covering; and that when this is once organized, is independent, indestructible, and does not thereafter depend upon the physical for its existence.

That where unfavorable conditions to the development of a perfect physical organization exists, as in the various malformations—congenital or otherwise—though the spirit may thereby be prevented from unfolding its elevated beauties for the time, it is held in contact with these unfavorable physical conditions, yet in no other way will it partake of the physical deformity.

Illece our statement at the head of this article,—"There will be no cripples in heaven"—or,

in the bright summer land toward which we are all running.

Unlike the Christian world to-day, we are not left in doubt upon this point, or forced to see through the blind, unseeing eye of faith; for in the infidelity of the divine law of the universe, the positive evidence of its truth has kindly been furnished us.

Through the many accidents and injuries to which mankind are subjected, requiring surgical aid, we see the positive evidence. Facts, that would fill massive volumes, can be adduced, all going to indubitably establish this grand truth,—that the spirit body cannot be deformed; cannot be excised; cannot be amputated; cannot be immortal, and that the immortal man is the perfected, beautified and developed unit, spirit, or angel; formed by the blending of pure, spirit essence with the refined and sublimated elements of the physical through an individualized form.

This interior, incomprehensible something,—this inherent life, thought-power and intelligent force, we call spirit; its exterior, individualized form or envelope, we denominate spirit body,—which therefore becomes a spiritual entity, and as such, from the very nature of things, is eternal—immortal.

In proof of our premises:

An individual loses an arm or a leg, and still experiences all the sensations in the place once occupied by the absent member to which that limb would have been subjected, had it not been removed. These, in some instances, are doubtless received through the still remaining portion of the limb, or stump; but, if the spirit hand or foot has been cut off, how is it communicated to the invisible fingers and toes and recognized there?

The leg has been removed, amputated, and years after the foot gets cold and requires warming by the fire.

A case of this kind occurred many years ago on the Mohawk river. On a bitter cold December night a party of travelers were gathered around an old-fashioned fire-place, in the bar-room of a country hotel, in a close circle, when a stranger, with a wooden leg, came in. There was a general call to fall back and let our unfortunate friend get to the fire, to which he replied that he was warm enough from walking, to accept his foot. To the astonishment of all, when he sat down to warm the "foot" it was the wooden one that was held to the fire.

I have seen Lieut. Keller, who had an arm shot off in the early part of the war, scratching at space an invisible hand which he said wasitching intolerably.

In both of these cases I have no doubt but the sensations come from the portion remaining, although the arm was removed at the shoulder joint. But if the spirit arm and leg did not remain, what was it that, through sympathy, the chill or unpleasant sensation?

In the case of the wooden leg, a direct chill could no doubt be conducted through it to the stump; but by what means, aside from an intelligent, sensitive spirit foot, in sympathy with its connections in the remaining stump of the amputated member, can we explain the "cold foot?"

Another form of sensations immediately after injury is doubtless owing to the still existing nervous relations of the yet undecomposed parts, producing or repeating in the spirit hand, through sympathy between the divided members, sensations, the reflex of their own conditions, of which the following are well attested examples:

From the *Erie (Pa.) Observer*, Aug. 4, 1870.

In the case of J. H. R. L. who lost an arm at the Erie City iron works, last week, a curious phenomena is presented, which is thus related by the *Republican*:

"The young man still insists that he feels pains throughout the entire arm and fingers. Some twenty-four hours after the accident, when the maimed limb lay in the cellar, nearly beneath the bed where he lay, he would tell when any one was handling it, by the painful sensations he felt. At one time a block was placed on the fingers to keep them straightened out, and, although he knew nothing of the transaction, he at once contended that something was pressed against the hand, and insisted upon its being removed at once. After the block was displaced he said he felt easier, and was contented.

A similar case to the above is related to us by Dr. Kayser, who amputated an arm for George Prey, that had been torn off by a bolt in the Cleveland machine shop, in July, 1850. The hand was torn off entirely above the wrist, the bones were wound around the shaft, and wrenched apart at the elbow, and the muscle torn from the lower two-thirds of the arm.

After the operation, the various fragments, together with the hand, were placed in a small cigar box and buried in the garden. In a few hours the patient commenced complaining that his hand was bent and crowded in such a manner as to cause him great pain; and this feeling grew more and more intense until the hand was exhumed and placed in a more comfortable position, when the distress ceased.

In view of these facts, let those who have all their lives been tortured or burdened by some sad deformity—let those who have suffered dismemberment from accident or disease—let those whom unfavorable conditions have kept dwarfed and disfigured, take courage and have good cheer, well knowing that if patiently they endure to the end, and allow the physical to yield up its vital magnetism to the spiritual in the natural order of progress, that in that better world no one will be deformed, none crippled (unless they make themselves morally so), but that the lame here shall leap for joy there, and the physically hideous here shall be repended with beauty in that better land.

ERIE, Pa., Aug. 21, 1870.

OFFICIAL REPORT

Of the Second Annual Meeting of the Maryland State Society of Spiritualists, Held at Correspondent Hall, Baltimore, Md., August 13th, 1870.

In accordance with previous notice, the Maryland State Association of Spiritualists met at 10 o'clock, A. M.

The meeting was called to order by the President, Mr. Levi Weaver.

The roll of officers was called.

The proceedings of the last meeting read.

The Committee on Corporation reported.

The Committee on Pamphlets reported and said committee discharged.

The Trustees' Report for the past year was read, as follows:

Baltimore, August, 12th, 1870.

To the Maryland State Association of Spiritualists:

We the undersigned Trustees of the same would most respectfully submit this, our annual report, addressed to you for the year ending August 12th, 1870. But owing to the monthly arrangement the Trustees have to make a monthly report with the month, this report closes August 1st, 1870. In reviewing the past twelve months, we congratulate ourselves on the success which we have accomplished when we consider the circumstances which we have had to contend with.

The juries of the people, indoctrinated by sectarianism, and the illiberal opinions of many of selfish motives or prejudices, make it difficult to convince them of our honest intentions and purposes, when in conflict with their opinions, but our knowledge and experience, and the information from the angel world, bid us go on; and we have endeavored to do so, as we hope, with success.

We have had presented through the instruments used, to those who would not stop their ears and shut their eyes, but give attention, the identity of friends who have joined the angels. And we have also received instructions from the angels to walk in that path by the beautiful light of truth and wisdom, which will make us rejoice that we have found by their teachings, the glorious philosophy, that God is love, and love pervades all his works. In endeavoring to accomplish this, we have employed the services of lecturers and media, as follows:

Bro. Thomas Gates Forster, for August, September, October, November, January, March and June; Miss Nettie M. Pease for December; Mr. Frank Williams and G. G. Stubbins for February; Sister E. S. Warner for April; N. F. White and S. E. Warner for May; which, by our arrangements, closed our lecture season.

We would also say, that when our society organized, we had not a hall; and finding it the greatest object of our organization to disseminate the spiritual philosophy, and lectures being one of the great means used, we concluded to employ lecturers. We then made arrangements with the Children's Progressive Lyceum, No. 1, for the joint occupancy of the Law Building, for the purpose of conducting the lectures.

When the year had expired—the time for which they had rented the hall—we had to procure another, as the proprietors were not willing to rent it to us except at an exorbitant rate. We therefore sought for another, and after much examination, we have procured the beautiful hall, called Correspondent Hall, at one thousand dollars per annum, where we hope to be more effectual in disseminating the glorious truths of the spiritual philosophy, to the elevation of mankind to that true relation with his God.

Resolved, That the teachings of Modern Spiritualism are calculated to advance the race, inasmuch as they give higher and broader conceptions of Deity, and demonstrate the wisdom of creation as manifested in all departments of life; but the greatest man, being the highest type of creation, is recognized by the philosophy, whether he be high or low, as a child of God, and an heir to eternal progression.

Resolved, That nine tenths of the crime and pauperism with which our land is afflicted, is the result, directly or indirectly, of the promiscuous sale and use as a beverage of alcoholic drinks. It is our conviction that some action should be taken, to suppress its wide-spreading influence among the masses.

Resolved, That as it is declared that God is no respecter of persons, and the declaration of independence affirms that all men are created equal,—we demand for woman the same political privileges as are exercised by man, in the administration of the affairs of this government.

Resolved, That the principles of peace are necessary to the establishment of good government; we, therefore, enter this as our protest against any war, or the taking of human life under any circumstances. We earnestly hope that the friends of peace every where, will unite to sustain the President of the United States, in his benevolent work in behalf of the Red Man, until all the Indians shall find that care and protection, which will harmonize their relations to each other and to us.

The President stated that several lecturers were engaged and employed for the approaching session, when he was considerably discussion relative to filling their vacant number.

A committee of five was appointed.—Wm. Leonard, Geo. Broom, Jas. A. Gibson, John Frist and Levi Weaver, was appointed to examine the recommendations of the trustees, and report at the next following meeting.

The following named persons were elected as delegates to represent the association at the seventh annual convention of the American Association of Spiritualists, to be held at Richmond, Ind., on the 20th of Sept.:

John Frist, J. Henry Weaver, Levi Weaver, Jacob Weaver, Benj. Mc Clellan, Mrs. Amelia Mc Clellan, Miss Anna Mc Clellan and Wm. Leonard.

It was voted that the secretary prepare certificates for the delegates, and also, that the delegates have power to fill vacancies that may occur in their number.

Adjournment.

George Broom, Secretary.

S. E. Cor. Bank and Wm. St. Baltimore.

From the above you will see that we are deficient one hundred and fifty-three dollars and sixty-two cents. We hope those liberal subscribers who have sustained our efforts, and those who have not paid up their subscriptions, also

others who feel able, will give us their assistance to reimburse the Treasurer preparatory to the labor of our successor, which we feel will be accomplished. And at this time, it may not be unadvisable to say that we have had under consideration the propriety of changing our financial management, to prevent the annoyance of collections and the frequent calls from the rostrum, and adopting a season ticket and charge at the door,—yet to be perfected. We believe this course will be more effectual in sustaining our efforts, but this will be a consideration for the new trustees.

Number 19 of the JOURNAL I was not a little surprised and pleased, by finding the splendid little poem, entitled "The Children," by Charles Dickens—the mystery follows.

I have a friend (a lady) residing in the vicinity of Lansing, Mich. (I came from there a little over a month ago), who is accorded by all who know her to be a woman of uncommon brilliancy of mind, and that, too, decidedly poetical. Poetically speaking, she has the largest head of any person with whom I am acquainted, and possesses a fine mental temperament. I will say that she has taught school for a number of years, and is the Principal in a public school now. It was my pleasure and purpose to attend the closing of the school by her sometimes about January last, and as a farewell to the children, she said she had written a poem in the place of raps, and proceeded to read the identical poem of which I have spoken. She had read about one half of it, and the children commenced to cry, and she, overcome by grief, mingled a tear with the touching farewell, and I never saw a house on such an occasion manifest so much feeling, and when the school was closed, it was a touching scene to see the little ones gather around her to bid her good-bye and kiss her.

Trustees' Report was adopted.

The President delivered a short address showing the condition and prosperity of the society.

By a resolution, the Trustees tendered their thanks to Mr. Wm. Leonard, Secretary of the Board, for his constant and devoted service to the interests of the Board during the past year.

Also, by a resolution, the most cordial thanks of the society were tendered Mr. Levi Weaver, President, for his able and impartial management of the affairs of the Association during the past year.

Election of officers next in order.

After a motion to that effect a committee of five, as follows: James A. Gibson, John Frist, Geo. Broom, Benjamin Mc Clellan and Orlando G. White, were appointed to nominate and recommend persons to serve as officers for the ensuing year.

President, Levi Weaver; 1st Vice President, Levi Weaver; 2nd Vice President, Mrs. Rachel Walcott; Secretary, Geo. Broom; Treasurer, Wm. Leonard; Trustees, John Frist, J. Henry Weaver, Benjamin Mc Clellan, Benjamin Hazell, M. Bamberger, Bradford Snell, Miss Kate Harris, James Taylor, Mrs. L. E. Dundore, James Clement, Eugene B. Carter, Samuel T. Walcott, and James Robinson.

Adjourned to meet at 3 o'clock in the afternoon.

AFTERNOON SESSION.

The President in the chair.

The Secretary read minutes of morning's proceedings. The following preamble and resolutions from Mrs. L. E. Dundore were read, and after some discussion, were adopted.

Whereas Spiritualism claims to be an improvement over all religions known in the past history of the world, embodying as it does, the religious, intellectual and physical well-being of the race; therefore,

Resolved, That it is our imperative duty as Spiritualists, to treat all classes with due respect and courtesy, which have for their object the elevation of humanity, irrespective of the source from which they emanate, and that our prejudices should under no circumstances, bias our judgment.

Resolved, That the teachings of Modern Spiritualism are calculated to advance the race, inasmuch as they give higher and broader conceptions of Deity, and demonstrate the wisdom of creation as manifested in all departments of life; but the greatest man, being the highest type of creation, is recognized by the philosophy, whether he be high or low, as a child of God, and an heir to eternal progression.

Resolved, That nine tenths of the crime and pauperism with which our land is afflicted, is the result, directly or indirectly, of the promiscuous sale and use as a beverage of alcoholic drinks. It is our conviction that some action should be taken, to suppress its wide-spreading influence among the masses.

Resolved, That as it is declared that God is no respecter of persons, and the declaration of independence affirms that all men are created equal,—we demand for woman the same political privileges as are exercised by man, in the administration of the affairs of this government.

Resolved, That the principles of peace are necessary to the establishment of good government; we, therefore, enter this as our protest against any war, or the taking of human life under any circumstances. We earnestly hope that the friends of peace every where, will unite to sustain the President of the United States, in his benevolent work in behalf of the Red Man, until all the Indians shall find that care and protection, which will harmonize their relations to each other and to us.

It is my desire to have the poem referred to by the writer of the above.

THE STRANGE COINCIDENCE.

Did I Charles Dickens, or some one else write it?

S. S. JONES—DEAR SIR:—I am acquainted with a little circumstance (though large to me) which is quite a mystery to me, and with your aid I hope to learn more about it, which would be a great pleasure to me, and cannot fail to be of use to others when rightly understood. The circumstance is as follows:

Number 19 of the JOURNAL I was not a little surprised and pleased, by finding the splendid little poem, entitled "The Children," by Charles Dickens—the mystery follows.

I have a friend (a lady) residing in the vicinity of Lansing, Mich. (I came from there a little over a month ago), who is accorded by all who know her to be a woman of uncommon brilliancy of mind, and that, too, decidedly poetical. Poetically speaking, she has the largest head of any person with whom I am acquainted, and possesses a fine mental temperament. I will say that she has taught school for a number of years, and is the Principal in a public school now. It was my pleasure and purpose to attend the closing of the school by her sometimes about January last, and as a farewell to the children, she said she had written a poem in the place of raps, and proceeded to read the identical poem of which I have spoken. She had read about one half of it, and the children commenced to cry, and she, overcome by grief, mingled a tear with the touching farewell, and I never saw a house on such an occasion manifest so much feeling, and when the school was closed, it was a touching scene to see the little ones gather around her to bid her good-bye and kiss her.

Trustees' Report was adopted.

The President delivered a short address showing the condition and prosperity

\$2.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.

B. S. JONES, PUBLISHER AND PROPRIETOR.

Notice

On the Life and Character of the Late George Peabody.

By Mrs. Emma Hardinge.

Reported for the Journal by H. T. Child, M. D.

The subject of our address this night, is not selected because it is one which now fills every heart, and stirs all the deepest feelings and warmest emotions of love and sympathy that can be awakened for the great and good. Neither do we intend to offer any tribute or any expression of homage to one so exalted in character as he who forms the subject of our theme this night.

We ask you to meet with us to-night as thinkers; as those whose duty and privilege it is to turn every opportunity to advantage for improving the highest elements of human character; to consider passing events as those opportunities for improving the mind, the heart, the conscience, the living principle within us. It is to improve this occasion, with the most shining example that the century has offered us for consideration, that we ask you to meet with us to-night.

The name of George Peabody is now a "household word" in two hemispheres. In the old and new world alike, all that concerns this great and good man has become as familiar as a well worn story. Long, long ago his history became national history. His virtues, aye even lots of his deeds are public property. There is no need to recite them—no, nor even to comment upon them. We all know them, for he has built a monument in every human heart—the memory of a useful and precious life is engraved in enduring tablets. We shall not repeat to you, then, the details so well known—so truly cherished, but only invite you to consider four elements of his life, so great, so grand, that it becomes us to ponder upon them, and take the lessons they bring to us, a matter how limited may be our sphere.

These four special points relate first to the foundation of his life, and are included in two momentous words, self help. We all know that in this country, the noblest minds that ever wielded its destinies have been self made.

Here is a reality in the life of this man, an illustration of the principle of self help exemplified, first in his own life, and then in his peculiar benefactions. It is to this that we shall call your attention. Then we shall learn of the nobility of the love which he bore to humanity, not as a nation, but as the great divine humanity, in the nations of the earth.

Next, we shall point to the fact of how he estimated the title of nobility which was offered to him as a distinction, from the gratitude of the nation, and the power of a mighty aristocracy to lay this at his feet. These are the special points to which we desire to call your attention.

In a brief glance over this man's life, we find that he was a child of obscurity, without the educational advantages which are opened now to all ranks; that when he first launched his little bark upon the stormy ocean of existence, there were none of those opportunities for guiding it and steering it with intelligence which you now possess.

A child of obscurity, with humble means, compelled even from the tenderest years to practice lessons of discipline peculiar to his character, we find him setting forth at eleven years of age, commencing the foundation of his own individualized career. At a time when others are still clinging to the paternal roof, we find him going forth with this capital—a capital that throughout the whole of his life has become more and more developed, and upon which we may say the entire of his marvellous career has been built. It was this first indomitable industry—next that peculiar capacity of discernment which we call business talents—not that indomitable spirit of integrity which we do realize so fully, in reviewing the career of a long and useful life, as the best policy, and last of all, the grand, wide-spread benevolence, to whose peculiar characteristics we shall presently call your special attention.

By the aid of these four elements of character, we trace him first exercising his industry and business talents from step to step, until he reaches the period of maturity. There is, however, in all this, nothing more than the sturdy development of a noble and consistent character—a bountiful and industrious life, an honest purpose, and a spirit resolutely bound on doing justice to all men. From point to point, this man learns all these life lessons, which so peculiarly fit him to know the people and to understand their wants.

A child of the people, a struggling man, one who had realized their necessities, their toils and privations, and the power locked up within the human soul—with the various opportunities for their development!

Practically he learned all these lessons, practically he demonstrated that all should follow in his shining footprints, and—measuredly realize the value of self help, and the glorious privilege that ever the poor enjoy, in the set forth commission to learn life's lessons by their interest and practical purposes.

From point to point, then, we trace him until we find him the prosperous Baltimore trader, gradually developing all the four principles

which have now secured to him the confidence of all around him; gradually they overcame their natural consciousness, and placed him in a position which led to unparalleled prosperity.

We now find him willing that second hemisphere, where he was destined to make such an immortal mark. We find him in the old country employing his talents, his industry, his business capacity, his integrity and his benevolence. The same system must form there as in his own, a circle around him capable of appreciating so pure and consistent a character.

We now mark the first step in the result. When George Peabody first landed in London, and determined there to establish that credit which he had since done so much for his prosperity, he was met with a smile of derision. He was a youth, but of the encyclopedic financial substance that gave him the lever of abundance with which he abominated to work. He was a youth, but of the most disastrous and calamitous peril that ever visited in their country, yet became necessary to leave it.

He was yet very few who knew, when they gazed upon the wretched, disreputable department of the United States, that it was, in reality, the George Peabody department; that it was wealth, his liberality, his open hand and patriotic spirit, that were represented there rather than the American Government.

There is yet another point in this man's life, to which I call your attention. It is very little understood, but there are the points which stand out far more grandly and significantly in the midst of his splendid benevolence, than all the millions which he has bestowed upon home institutions.

The American accustomed to view the extent of this vast land, always immeasurable and boundless in resources, very seldom contemplates the other side of the picture, and remembers that to develop the resources of the largest and grandest country, there are certain things required, one of which is foreign credit, and another, a large and ample supply of world wide currency. The want of these were bitterly and painfully felt in 1837, in the great financial crisis. It became necessary in order to maintain the strength and rising power, that credit of vast amount should be obtained abroad; but little known, his habis scarcely understood, his general footprints scarcely tracked by the stranger, it seems now a new revelation to speak of him as a patriot, though he was known as a great and glorious philanthropist, who put out the tides of that vast which his own industry had accumulated, for the benefit and honor of his country.

This man took the glorious old Stars and Stripes to wave in the far off regions of the North, in a manner which none but a whole-hearted patriot could have done. It seems strange that the unostentatious, quiet name of the great philanthropist, who lived almost in obscurity, rated in from public gaze, but little known, his habis scarcely understood, his general footprints scarcely tracked by the stranger, it seems now a new revelation to speak of him as a patriot, though he was known as a great and glorious philanthropist, who put out the tides of that vast which his own industry had accumulated, for the benefit and honor of his country. I speak of his beneficence to the poor of London.

There are very few of you who have not visited this great modern Babylon, who can form the slightest conception of this, the great metropolis of the world. Permit me to invite your attention to the peculiar class whom it was designed to benefit.

London City is supposed to occupy a space of sixteen square miles, every portion of which is thickly set with brick and mortar. Some twenty-five years ago, the census of its population was three million. It is now nearly four million. Out of this I have myself derived publicly the evidence that there are no hundreded persons who never have had any chance to know who it is to rest by night beneath the shelter of a roof, who wander through the city streets, utterly homeless and hopeless, alone, placeless, with no where to go, even in the bitterest cold of winter. You may see them huddled away, smitten creeping with their loathsome rags flitting in the wind, for shelter and warmth upon the doorsteps, in alleys, and anywhere that they can find the least protection from the inclemency of the weather; anywhere that they can creep away from sight, like loathsome animals, whom nobody cares to keep, nobody wants to see or to love. If they live, how they maintain their wretched existence,—how none inquire.

It was not for such as these—it was not for these utterly helpless, hopeless, miserable, degraded ones, that any chance or any possibility of benefit seemed to present itself to the great and wise mind of George Peabody. He looked, as many others have looked, upon the problem of London vagrancy, as one of those things which is built up to destroy itself. It is a monster that has grown so immense and so terrible, that every one who looks upon it sees it in the shadow of death, and that must ultimately strangle the parent that gave it birth. It is left to us with its wretchedness, its suicide.

We know that there is upon a vast, vast human being a day, who starves to death in London. We know this, and none can help it; none can save; none can stretch forth a hand; at least it seems, for none do. No one seems able to grapple with this dreadful problem. I have given these statements that you may have some conception of the poor of London.

Next above these wretched beings there is a numerous class who may be seen at the street corners and in many parts of the city, peddling small wares. You may see these sad-looking children, straying in their little way, to do a trade in matches, and in the smallest kind of wares, whilst their parents sit at the street corners with some fruits and vegetables. When they have realized a few pennies, they creep back into their old, delapidated quarters. Every room of the miserable houses accommodates several families. I dare not attempt to give you the details. Suffice it to say, that when I inquired whether I might not venture to one of these places, I was cautioned that it was not safe for a lady to go unprotected. I was told that each corner of the room, and also the middle of the room, every inch, seemed to be occupied.

I turned from these abodes of distress, and asked myself how they lived; how they did; how they strove; how they, like lambs, lift their hands against society that crushes them down.

That is another phase of the poor of London.

They are a little better than the others who live upon open plunder. There are those,

who have got a little higher character of industry,

the costermonger.

If you go to certain parts of the town, you may see them before it is light,

tramping on their way to make purchases of small wares.

These they carry, generally,

a very long distance.

From the earliest morning,

they are some thirty thousand of these in London.

They are generally honest and fair in dealing.

They don't know anything but penance,

yet they manage to support their wives

and families by very hard labor.

They are very old.

It is a very great mystery where they all live.

Many of them find homes in old-fashioned, tumble down places, that have once been

dependences upon palaces, but have sunk into dilapidated ruins.

There are such quarters in London connected with the richest and most aristocratic palaces.

There are other parts where there are whole neighborhoods of such

equal to any other department by which it was surrounded.

It was the general opinion that but for the misfortune of that patriotic spirit, the noble and unostentatious generosity that never for one moment represented itself, that but for this, America could not have had any representative, or world-wide had such an one as would not have been creditable to this nation of the world.

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dwellings, black and dilapidated, with fantastic

old carvings, and here and there in old steps and all manner of petticoat mechanics live, and will live as long as London improvements will let them remain.

I must tell to you a special feature of London life. There is a very great desire to renovate and adorn certain parts of the city, to make it fair and beautiful.

You know this is an age of progress, and it is culminating in a wonderful perfection in certain parts of London. During my life, I can well remember of great improvements which have been made in some parts of that city. Old dwellings have been torn down in great numbers, and their inmates have been compelled to seek new homes, and no one can tell where they must go. You may see them wandering about disconsolate, looking for some place where they may ply their wretched trade. Think of such creatures looking for shelter, for nobody attempts to build lodgings for them. There are great houses for the nobility and wealth, and stately, being so finely ornamented.

But we turn to the dwellings of these poor people; these wretched costermongers; these poor mechanics and day laborers; these humble people—men, women and children, each one forced to toil, each one striving to keep up some of the decencies of life in that which they call home. But there is no place for them. There has been no endeavor by the philanthropist, those reformers who are perpetually preaching domestic economy and reform in every direction; there has been no attempt made to care for such as these, until the good George Peabody came amongst us—then it was that his great heart and his wise mind perceived that there was a special point at which a labor of the philanthropist could be extended, to teach the poor a greater virtue, the value of home; next, to maintain this in cleanliness. For this purpose, he built large tenement houses.

I care not whether they be failure in the administrations or not—some of the noblest governments are failures in administrations. The fail, however, is not in the principle, but in the people who do not carry it out. I am ashamed of those who fail to procure for these homes the proper conditions.

There was a need of enforcing cleanliness, order, and a decent observance of rules, as well as industry. The means of education must be enforced in all these, and although these were wanting, it is enough to know that such were the principles which actuated him in erecting this monument in the great throbbing heart of London.

Now Judge for yourselves, how his name must be honored; how his kind face; how his stately form, with quiet gait, as he passed through the streets of London, was revered. The snows of many a winter had silvered over his head, and his hair was like a snowdrift. It is the example; that his purpose might have been defeated, by mal-administration.—It is the example; there is the intention for the people; there is the same determination to promote self help, the determination not to degrade humanity by making paupers of them, but to help them by giving them the means of helping themselves. Now, that he has gone from us—gone in one sense, but I can pass over the scenes of his departure, as he is like a snowdrift. 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Written for the Religio-Philosophical Journal.
ORIGINAL SIN, OR MAN'S FALLEN CONDITION.

The doctrine of Original Sin is still adhered to by the Orthodox Church and proclaimed from the various pulpits by the clergy of all denominations. The usual quotation offered by them as an argument in its favor, is that of St. Paul, where he says:

"As by one man sin entered the world, and death by sin, so death passed upon all, for all sinned."

This is the doctrine of man's fallen condition, as contained in the Bible, where we are told that the result was the effect of one man's sin, and that the transgression of a given law is to effect his whole posterity. Below is a communication I received from Dr. Hale, in answer to a question upon this subject I propounded to him several years ago, viz: "Is man a fallen being?" The answer was given on the 25th of February, 1860, and is too good not to be frequently known. It is as follows:

"W. B. FAHNESTOCK: Dear Brother, your question of last evening I could have answered as well then as now, so far as I am able to answer it at all.

"Question: Is Man a Fallen Being?"

"Answer:—Not in the sense in which it has been heretofore held, by any means. Man, however, is not as perfect as God, nor can he ever be. In order that we may to some extent understand the subject, it will be necessary to go back to first principles.

"God was good—was perfect. He created man less than himself—less pure, less wise, less good. Now this must be so evident; because if man had been made equal in goodness, wisdom, and power to God, (had it been possible,) then there could have been no God. Now, the consequence of man's being less wise than God, there must have been a degree of ignorance in man; and as the misdirection of good, the high ignorance, produces evil, man, inasmuch as he comes evil in proportion to his ignorance. The misdirection of good resulting in greater ignorance, the deterioration of the adult race was the consequence.

Now, as moral ignorance must, in its nature, produce infliction of physical laws, physical malformations would in time be the result. Hence, may be accounted for, the phenological discrepancies daily occurring, and which clearly indicate difference in infants, who are thus made to suffer the penalty of infractions of the physical laws on the part of parents.

Now you will perceive that although when man came first from the hand of his Creator, the amount of ignorance, and of course evil, connected with the race, was small, comparatively; yet through a series of ages that misdirection was increased, until self became his only God,—murder, theft, rapine, and debauchery the only result of his life. Now, this condition must have continued to increase, had it not been for the efforts of progress made by reformers in various ages, which stayed, to some extent, the tide of evil sweeping over the world.

That the race, as a race, is to a certain extent, less pure than it was originally, is true, but that it is now in a much better condition than it was in the days of Judah.

These facts may be clearly demonstrated. All moral ignorance is productive of physical disease, and, of course, premature decay and death. Now the lives of men are of shorter duration than they were in the first ages, but a comparison of the moral condition of the present race in Christendom, will clearly show that they are better men than David and his associates.

Now, a question occurs: How does the action of reformers restore the race to purity? Simply by removing the ignorance by which men are surrounded, and teaching truth and wisdom, by which evil is, of necessity, removed, and man is instructed to use the mercies and good of heaven as they were intended to be used.

It follows, then, that when wisdom directs man's actions evil cannot exist, and as all progress implies increased wisdom, all progress implies increased good, and, of course, reformation from the fall, understood as defined. The fall, as understood by religionists, being, in reality, merely an unceasing jargon of senseless phrases, alike destitute of reason and common sense; as God wanted to know if man would be obedient, and in order to try him, set up an apple tree, and told him not to eat of its fruit,—and then a snake, being opposed to God, persuaded the woman to do that which God (by their own showing) knew she would do before he made the tree. Is not this the veriest trash?

Now, as far as I am persuaded that the explanation which I have given of the fall, although imperfect, from the fact that a few spirits understand things which took place; so also before their existence is nearer the truth than any you have on the subject.

There may some good result from this view, as man may, by the observance of his nature and condition, learn the necessity of rejecting ignorance, as the cause not only of his own evils, but also of those by which he finds himself surrounded.

ROBERT HALE.

After the above was given, an orthodox preacher of this place, who passed into spirit some years before, took possession of the medium's hand, and gave his view in opposition to the above. Dr. Hale replied the next evening, and was again answered by the same spirit, to which the Doc or mine a final reply, which was unanswerable.

Altogether, this spirit controversy is rich and instructive. If you would like to have all for publication, I will copy and send them to you.

Fraternally,
W. B. FAHNESTOCK.

DR. W. J. PHELPS CHALLENGES DISCUSSION.

EDWARD JONES: As a subscriber to your JOURNAL, I do not design (as it appears now) to pay subscription and postage without reading and noting its contents, and I freely acknowledge that I am entertained by articles from Dr. Underhill, and other contributors, more than pleased with the words of Austin Kent, F. B. Dörd, and many other noble minds.

As this language will somewhat express my thoughts, I will add that I have often contemplated writing you comments upon the views, stated facts and theories of many of your contributors, but have been deterred from "feet of imposing upon over-filled columns, the magnitude, and, perhaps, uselessness of the labor to comment on all I like or dislike; and lastly, because I am continually learning more about that which you espouse on the "desirable" land between this world and the next."

Again an impress would come hovering over the waves of thought that I might be thrown into "the waste," and my labors fall to naught; and again I would, I might find myself climbing the precipice, and only entitled to hallow regret, but as there is a "tide" in all things, and

a fatuity in organic law, I must submit to the pressure and explosion.

Being of skeptical mind, I have watched the phenomena of Spiritualism closely, because I had hoped like other men, and would like to see something established beyond and without faith.

After many years of careful investigation of mental phenomena, and the use of all available powers at my disposal, and a special inquiry into the views and methods of induction manifested by others, I am compelled in honesty to my own soul, to acknowledge a disbelief in the publicly presenting, advocating and publishing of Spiritualism, and to rate them as dogmas growing out of mistaken interpretations of facts, and misunderstood causes of effect.

In the JOURNAL of the 20th inst., I notice a discussion between E. V. Wilson and G. C. Haddock upon a resolution offred by Mr. W., "which covers the whole ground" and the first I have seen not open to objection.

As the lecturing season is now opening, and I expect to be about, I will state that I am willing to defend the negative of that resolution at any convenient time, and place within my reach, and should any or many of the numerous advocates of, or lecturers on, the philosophy of Spiritualism, think it either profitable or interesting to discuss that resolution with me, I can address me for pre arrangements at this locality.

P. S.—If this is accepted, I hope to see it inserted soon. My proposition is not made in any spirit of self's boasting, and I mention nub in private views, as the world does not own our or others' private views, and I enclose one of my small bills, that you may estimate whether I will prove an unworthy antagonist.

Respectfully yours,
Dr. W. J. Phelps,
Professor of Phrenology and Osteology.
Canton, Lewis Co. Mo.

Written for the Religio-Philosophical Journal.

UNDERHILL VERSUS FAHNESTOCK

Interesting Particulars in Reference to Chiarvoyance.

DEAR JOURNAL:—In your last number your correspondent, Dr. Fahnestock, writes upon "Clear Seeing." I say no chiarvoyance can see any farther than the nervous fluid reaches. Concerning persons' minds, and do, sometimes, leave the body, and make journeys, perhaps, to the moon or planets; but what is light to them—that which belongs to the nervous fluid, or a knowledge of objects, not visible to the eyes, in this nervous fluid, the existence of which the doctor so perniciously denies. It is a fact, in connecting all who have each other. Those who read my work, entitled "Underhill on Materialism," will find facts that go to prove this. Hence, what numerous cases of presentiment arise from this. A young man in Western New York let the plow and went to the house with his hand pressing against his body, near the stomach, and said to his friend, "My brother is killed by a shot striking him here." His brother was in the battle of Buena Vista, Mexico, that day, and killed by a shot in the spot he indicated, and abut at that time of day. They were twin brothers. A kindred case occurred in Dechesse, County, New York, in 1812, whilst I was there. A bachelor farmer had adopted two orphan nephews. They were bedfellows, and greatly attached to each other. The uncle, that spring, put the eldest in a store at upper Red Rock Landing; and now the younger slept with his uncle. His uncle put him to bed before dark, and retired to read. In a few minutes the boy was screaming. The uncle rushed to him, and found that his cry was, "Brother is drowning, brother drowning!" The uncle, believing that he was only dreaming, shook him, and said, "Get up." His reply was, "Uncle, I am drowning." I awoke him up three times, and five times, now, on the motions of the river." Think you that there was no telepathic wire of magnetism laid between the two brothers?

Dr. Justinus Kerner has published the "Magician," of which I got four volumes. They came out once a year, beginning about 1825. He was the author of the "Prophetess of Prophets." They are full of interesting modern facts. Take the following:

"A young Frenchman died in New Orleans in 1818. I think, and just as he expired he extended his arms and cried, "Father, I die!" That night the father in Paris, France, was sleeping, and dreamed that he saw his son's extended arms, and was awakened by the cry of, "Father, I die." He jumped out of bed, made a noise of the time, and took the first ship for New Orleans. He reached his son's bordoing house, and inquired for him. He had died the night that the father heard the cry, and learned that the cry and dead arms was a fact."

I asked a brilliant clairvoyant how she knew when the bottle of water was magnetized. "Why, I taste it," was the reply. I filed the bottle before I put her to sleep, then put several in communication with her to ask questions. She would always tell me when the water was magnetized, when I had attempted to do it, without her knowledge. Once I went to the farther end of the room, thinking, as she was very busy, that she might not know that I was magnetizing her water bottle. I had just begun when she broke off with that sister that I don't know can taste it there." She reached it with her nervous or magnetic fluid. The doctor makes the subject too independent. I know that some carry a resolution into their sleep that they will not be when magnetized, and persist in the determination. I just will them to be some other person, and they talk freely even about their not talking. I will leave until my next remarks about sensation and feeling. When utterly inextensible to needles in their own flesh they may feel anything that I feel. More anon.

S. UNDERHILL.

WHENCE COMES IT?

The Old Mohawk's Mental and Chiarvoyant Theory

Mr. Fahnestock's third article on "Spirit Control and Animal Magnetism" in the JOURNAL of the 27th inst., was read to the "Old Mohawk" as soon as received. The old chief (Indian control of Dr. Herring) heard patiently to the end, and without waiting for questions, immediately remarked in his close, direct way: "Mr. Fahnestock knows a great deal, but does he know anything outside of himself?"

The old Mohawk's question is most pertinent. There is no query on the face of this grand phenomena of "Control," "Chiarvoyance," "Magnetism," &c. All see it. The point is, what forces are at hand; what causes it? Of course, Mr. F. knew nothing about it; he can only theorize like the rest of us.

It is different with the Mohawk. He is where he can know. He is behind the curtain. He can speak to the point. He knows the source of this wonderful power. If he knows anything. But Mr. Fahnestock says, "Spirits are not perfect; their "say so" is no proof that a thing is so."

The Mohawk then replies:—In the thousand examinations made, and the thousands of questions asked him, we have never discovered

the least deviation from the facts as far as could be known. When he states a thing positively, we have always found the proof exactly in accordance with the statement.

Mr. Fahnestock says, "Spirits can aid in healing, but they can only do it by impressing the mind of the patient;" in other words, by working through his faith.

The old Indian spirit says the fact must be otherwise. "How," he asks, "can spirits draw healthy Magnetism from the medium as they do, and take it to sick patients hundreds of miles away? How can we operate on the faith of a person asleep, crazy, or who has no faith at all?"

Mr. Fahnestock cites the case of a boy who could see and describe the position of the French and Prussian armies after the spirit had withdrawn their control. The Mohawk says, "The boy could see nothing independently. The spirit knew the position of the armies, and they brought it before the mind of the boy, and then he could see and describe. That's just what there was to that."

Mr. F. speaks further of the boy being able now to "throw himself into impossible conditions without the aid of some other spirit in the body or out." He says, "There are always spirits enough present to control the boy, if he desires it." He can do nothing unless the spirit controls him.

Incidentally in speaking of magnetic influence, the Indian says the spirits magnetized the pool of water upon it in the lake; and the person who first went into the water, received the benefit of the magnetism, and was healed. A second would receive no such benefit.

The question was asked, "Why are spirits so chary of the little simple facts and dates of their former lives, that would serve as tests if given us?" The Mohawk replies, "We can magnetize and control the upper part of the medium's brain much easier than we can the lower. The memory of facts lies down in the lowest and darkest front of organs. These little facts are, perfectly clear to ourselves, but it is difficult, usually, for us to express ourselves through the medium's organ of memory."

There is always something to be learned from the old Mohawk. He is clear, concise, cogent, holding himself to the facts, and not given to exaggeration or vain speculation.

MILWAUKEE.

GONE TO THE SUMMER LAND.

As another of the early pioneers in reform has just passed over the river, we deem it but meet that more than a short notice of his departure should be given to the readers of the Spiritualist papers.

Elphiram S. Bartlett, of Greensprings, Ohio, on the eve of July 28th, left the worn out body, and became one of those bright angel forms, which sometimes, in our clear vision, we see around us. He was no common mind.

He died first, and truly always for the right, one who opposed all forms of bigotry and slavery. He was born in the year 1797, in Thomaston, Massachusetts (now Maine). He served in the War of 1812, and followed the sea for many years. He united with the Baptist Church, with a firm conviction of right at that early age; finally leaving on becoming satisfied of their errors—objecting to the use of wine at the communion table,—so firm was he in his principles.

He was an Abolitionist, voting the first ticket in the county of Seneca, helping the slaves to Canada for years. His life was one of persecution and danger. It did not end in a quiet death, but in a violent one. He was held in a basement, and the daughter was at the room, she heard dull heavy sonorous overheard. She, supposing her mother required her attendance, hastened upstairs, and was much surprised to learn that she did not call her. While they were conversing, a man, who was again overheard, and, this time, in the basement. This so astonished them, that it is the neighbors who called in. This only increased their difficulty, because it added to the number of the frightened ones, and spread the alarm. The sounds continuing with but little interruption, they soon noise throughout the city, and many Abolitionists had the same kind of knowledge.

"He is now pretty much no better as she was."

FR.

NO MAN CAN DO AS YOU CAN."

For twenty years I have ridiculed and turned a deaf ear to all spiritual manifestations and spiritual healing, but now my former good faith and strong convictions have received a raking broadside from the following incident:

Some two months since, while sitting near a table upon which were writing materials with a pen and ink, and a ink bottle, I was suddenly and intensely seized by some strong invisible power, painfully and rapidly shaken, and pushed toward my surprised friend, then instantly turned forward, grasping the pen, and immediately writing:

"No man can do as you can."

Alas! confounded, trembling, and actually weeping from the great surprise, and sharp painful shaking in my elbow joint, and the above sentence so strongly and suddenly and powerfully coming into my mind, I attempted to write it out, but it would not; yet glowing and burning in radiant light, and staring me full in the face from that pure white sheet was this omnious sentence, seven times plainly written thereon:

"No man can do as you can."

What to do, where to look, where to go, what to ask and what to think of this sudden painful manifestation, I know not; yet glowing and burning in radiant light, and staring me full in the face from that pure white sheet was this omnious sentence, seven times plainly written thereon:

"No man can do as you can."

Again and again it was dashed off, burning deep and deeper in my very soul; and again and again I tried to write it out, but it would not; yet glowing and burning in radiant light, and staring me full in the face from that pure white sheet was this omnious sentence, seven times plainly written thereon:

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Original Poetry.

Written for the Relgio-Philosophical Journal.

AN IMPROMPTU POEM.

Respectfully Inscribed to Mrs. Julia Bristor, of Hartford, Connecticut.

BY ELIZA A. PITTSINGER.

Friend of my soul, how swiftly flee
My thoughts, my sympathies to thee!
Friend of my soul, all friends above;
Upon the golden wings of love,
That knew no change, oh, let me bear
A tender blessing and a prayer!
Thou'st given above those earnest life
Are clouds with wintry shadows rift;
That from the dark and dubious way
Sweet Hope shuns but her starry ray;
That pain and disease and despair,
With many a dim, o'ershadowing care,
Still settles o'er thee, like the night
That falls upon a starless night.

Dear friend, oh, would that I could bear
Upon the silent wings of air,
Or by the flight of some swift dove
To thee the olive branch of peace!
Or yet upon the breaths of morn,
The sunlight brightening o'er the laws,
Oh, world, my spirit fondly flee,
And here's no rest to those!
Oh, in the hour of sweet twilight,
Ere yet the stars shut down their light,
How oft my weary spirit yearns,
While every hope within me burns,
As in the dreary days of yore,
To clasp thee to my heart once more!
How oft at midnight's silent hour,
When inspiration's magic wove,
Like some soft, sweet waterfall,
Upon my waking dreams doth fall,
Do I the well of distance rend,
And gaze on thee, my dearest friend!

"The said that in the quiet hour
Of night, the spirit hath a power
All buoyant, courageous and free,
From his rude prison house to fly!
That flesh or substance may not bind
The soul, the spirit or the mind!

If so, then who would seek to slay
For truth each pious lesson won?
If so, who would not seek to win,
From out the surplice and the din
Of life, the ecstasy and bliss,
Embracing with our own, like this?

One midnight hour, not long ago,
With fearless gait to and fro,
I saw her lie, no-hed and warm,
The gentle face, the matron form,
Of one whose olive-bright brought the light
Embracing with those visions bright,
That sweetest ecstasy and spell,
From her I loved so long at well.

For her, the absent one, prolong,
Ch. Love, your deepest, sweetest ring!
While yet the token of his power
Shall bind me to that midnight hour!
Dear symbols, in your language speak,
To bear the thoughts I fain would speak,
To chant the music it did,
And in the gloom of silence for!

Oh, Maude, and you fasten'd strain
Across the broad, craggy plain,
Until her ravish'd heart can cease,
The cadence of such ringing light,
Until her glowing eyes behold,
The threats of purple and of gold,
Whose varied shades bear the proud
Of love's sweet word and silken wove.

I know now how it is, my friend,
But as these hasty lines are pour'd out,
My spirit seems to thine so near
I clearly understand and bear
They very thoughts, while on thy face
The rapture of thy soul I trace!

They locks of glowing auburn hair,
To my rapt vision seem more fair!
Then when upon thy brow my hand
They two-fold destiny I planned!

They two-fold destiny I abdicate,
How blit it is, my friend, to be
An instrument of love and power
To those whose frailties are their bower!

Alive on, oh, absent one, and gain
Thy future response from pain!
Strive in thy strength, and kindly lead
The lively to thine own high cred!

Strive in the woman-love to win;
From out the chase and the din
Of life, the golden amulet,

Whose diamond-points & rays are set
In color that scents the air
Upon the breast of love divine!

Speed on thy mission! Upward bear
With thee the poet's earnest prayer!
Speed on thy mission, in the strife
For freedom and a better life;

Until in each litanies gow

The human bairn a human woe!

Crichton Hall, La Porte, Ind.

MODERN SPIRITUALISM.

Strange Incidents in the History of an Investigator—Interesting Particulars.

By AGNES A. MOORE.

From the Congregationalist and Recorder.
[This communication will be read with interest, as the testis given were of the most convincing character, but the conclusions that the writer comes to, that demons alone did the work, shows an unparallel weakness on his part, or that he is badly afflicted with orthodoxy.—ED. JOURNAL.]

The scornful assumption that "there is nothing, or merely humbug in Spiritualism," is an arrogance and a hubris. Those who assume this are often the first ones to "go over," when confronted by the experience of the facts of the case. The true cause is ever the safe course, and any one who attempts the investigation of Spiritualism with the idea that probably his Bible has told him all about it before, will not be likely to be won to change his faith in Jesus and his gospel for a pretended gospel preached by devils—yes! if they do work wonders personating one's dearest friends and relatives. And now, at the risk of my reputation, I wish to state a few facts. Hundreds of persons could tell as strange a story, if they dared; but there is too great a dread of being laughed at, or considered credulous. This is wrong; but should not stand in the way of efforts to do good—to warn our fellow.

I was induced to go to hear what a clairvoyant would say over a letter and a lock of hair of my brother, lost in California. Commonly to my expectations she asked no questions, but, smiling into a strange sort of sleep, began.

"First," she correctly described Herbert, with his long, curling auburn hair, and mark of India ink, which he had in childhood pricked into his arm. "She read the name 'John,' sat in silent suspense, my eyes fastened on

her face, over which alternated pale and a dusky hue that precluded a sort of horror in my mind. Said to me, 'he was bent, and why? he is bent, and in my thoughts of his adventures that I knew not, true or other things she told that son, I did not know, but when these dear friends in California came, they were confirmed, so much that my soul declared that woman must be the devil?' Then she told me of a dreadful storm, a shipwreck, a fall, an injured skull—or ribbers coming with the morning (over a sand bar, which proved to be there, and the boat fast on it—) I said by my uncle) and carrying Heribert, who alone remained in the little vessel, to the mountains, or to wilds where they resided; and much more, which I must not take space to repeat. Of course I could not readily forget this adventure, nor make up my mind what to think of it. Some time after, I walked into the room of a noted "medium" on Broadway, and asked, without introducing myself, "Have you here any spirit who will talk with me?"

At the time, there were several persons sitting at a table, in the center of an (I think, uncarpeted room. They all moved back. I was bid to put my hands on the table, and the moment I touched it I was greeted by a concert of raps. I stated back. All in the room exclaimed. "No" one that morning had been able to get much response until I came. The medium brightened up pertly: "There are enough to talk with you," he said, a faint smile playing over his very pale face.

But I was suspicious of trickery. "Sit farther away from that table" I said. "I moved at once. I lifted it, turned it over, examined its legs, its thick—saw that it was an *honest*, thick-legged table, and replaced it. The moment I said my hand upon it again, the knobs were renewed. "They want the alphabet," said the medium. "I will not use it," roared I. "Let them write through you." "You can't dictate to the spirits in that fashion," said the man, looking curiously at me. "If they are friendly to me, they will do as I wish them to; if they are not, I want nothing to do with them," said I. Every body started at this, and it was not one of us.

Suddenly the knobs of the medium were firmly pulled out. He moved quickly to the table, saying, "Give me the pencil" — he was handed him a paper. He wrote furiously, down one page of foolscap, then turned it, and, on, almost to the bottom of the next page; then signed with a name I knew before he had half written it, but which he could not make out when it was finished.

"Can you tell what the name is?" he asked.

"It is Herbert, my brother, who we fear has died in California," I replied, and taking the paper read to them all a statement, written in my brother's well known hand, confirming what the woman had said, and further saying that the robbers had shot him, in his efforts to escape from them; that they had been keeping him in hopes of a ransom; that he had longed for a chance to communicate with me; that he was nearer to me than when in California; that he was glad I had found employment for my pen, but that Mr. — would not fulfill all the expectations he had raised; that he said our mother every day, but did not live in the same place with her. That he would bring her to me, etc, etc.

"Is it true?" asked several voices, in tones of interest and awe. I knew well that my life was by this time pale as that of the cowering medium.

"Yes, as I know, it is true," I replied; and now came more raps, calls for the alphabet, etc, and then came communications from without, professed to be the spirit of my mother. I had made up my mind to see the thing through; I cannot repeat that it was written and done, but there is no doubt, such thing as *existing* is by any theory of deceptions used by human agents. That medium had never seen, nor did he know, me or mine; and as to writing what was in my mind, to do that, he must have had superhuman knowledge, and he wrote what was not in my mind.

"I guess you'd be a believer," remarked one present.

"I seldom we have" such decided manifestations," declared the medium.

"Are you convinced?"

For a time I knew not what to say. That handwriting—the familiar forms of expression had been used—the actual capers of a chess set in motion by what pretended to be Herbert's spirit, and which answered strangely and forcibly to his style when in a merry mood, and, truth to tell, a spell over me as of the actual, though unseen presence of my beloved one, almost overwhelmed me.

But my mother, while she was yet with me, had faithfully taught me to test and judge everything by the written Word of God; to make that my rule and guide in all my ways.

And now—how does knowledge of it save us—its words "seducing spirits," "lying wonders" seeming like "angels of light" came to my help, and with a violent effort I threw off the spell, and said earnestly in the hearing of all:

"Convinced of what? Do you suppose that I believe my mother, who has been with Christ in heaven these ten years, has come here to this place from to knock and write for me, when if she did long to return to me, why she might not come alone? I will believe at my friend's command with me the truth a stranger when they are gone; when I close and you are gone for their presence? Now, I must tell you (to the medium) of what I am convinced, and I warn you to care for your own safety. The B. B. tells of things like these; and, sir, I do truly believe that you are possessed by evil and deceiving spirits, just as men used to be when Christ was on the earth."

He was, apparently, not offended; but a little alarmed for me.

"I should think," he said simply, "you would be afraid to talk so, when you have had such proof that the spirits are about you."

"Why afraid?" I asked. "If your views are correct, they are my own friends, and they know I am speaking as I think. They will not harm me; if my view is the right one, I defend myself to hurt me. He in whom I trust will protect me when I testify against them. As for you, sir, please remember what I say. They will certainly do you harm, unless you realize and overcome them."

Then I came away. The promise of those spirits that they would come to me again, and in my own room, has not been kept. I did not expect it would be. But never can I feel that it is justifiable in those who should be leaders and teachers of the people, to neglect and keep silence on such a subject.

There is really a dark and dangerous spirit. I do not doubt that Satan is all the better pleased to have so many who could fight powerfully against these particular wills of his, merely laugh at them, or quietly pass them by, as nothing. They are drawing us into sin and temptation away from all that is sure and safe to trust in living vanities, and there is not one in a hundred of the ministers, or the religious editors of the land, that at consider the matter worth special attention.

Let them consider if God has not provided them in this very thing, the means of putting to silence those who are trying to destroy all faith in angels and spirit. If not in a personal God,

then in a spirit who is the devil, who is the author of all evil, and who is the master of all the

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A Search After God.

NUMBER SIX.

The Origin of the Orthodox God—Garden of Eden a Myth—Does Prayer Avail Anything?

Continued from last week.

In our previous article, we plainly demonstrated that the Orthodox God is only half-crystallized, only half-formed; and that hideous now, he would appear more so when fully completed. There are various methods adopted by men of professed minds to determine not only the character of God, but his very existence. We do not propose at present to review the various ideas presented by prominent persons and show their utter absurdity, but rather to let our mind ramble in the traditions of the past, searching therein for the footprints of a God,—some mark that will betoken his presence, and forever establish his existence. Our mind goes back among ancient traditions, enters that hallowed denominated the "Garden of Eden," raises the curtain of the past, and reviews its scenes.

What a mistake, what a gigantic blunder it's various Orthodox Churches have made in selecting this as the birthplace of the first pair! Those who concocted this plan as the starting point of creation, knew at the time that it had no foundation in fact, but was originated merely as the nucleus for one of the most gigantic frauds ever perpetrated upon the human family. Moses, the distinguished law-giver, is the one who is responsible for this allegory. He was dealing with a people who could only be controlled by setting upon their fears, teaching them that if they did not lead a life characterized by great virtue, that an angry God would punish them severely; and in order that his teachings might have something of a basis, he wrote an account of the creation of the earth, and the worlds and systems of worlds that deck the fair surface of the sky. They wanted a reason for all this, the same as the men sailing with Columbus were anxious to know the cause of the variation of the compass, and would not proceed on their voyage until he had given an explanation, in which, convincing to them, was no mere conjecture that Moses' account of creation.

This statement of his was originated for a certain purpose, and it answered well to appear the everlasting glory of those under his immediate control, to understand when, where, and by whom, all things were made.

The more barbarous a people, the more necessary it is for them to worship a God whom they will think will punish them for all their misdeeds, and who is vindictive and jealous, and who, while he guards and protects those who serve him, is terribly revengeful on those who venture to disobey his divine decrees. Moses understood this; far in advance of those he controlled, he grasped those abstruse problems that govern human nature, and knew better than any other man living at that time the character of the God that should receive the homage of those under his immediate command.

But in order that his God might have a firm basis in the minds of the illiterate mass, he concocted the scheme of creation, not for a moment entertaining an idea that it would be transmitted to posterity as a grand truth, upon which should repose in kindly majesty, the very God he had composed crystallizing.

Moses the law-giver really perpetrated a joke, and that has been incorporated in the theology of the present day, as a beautiful truth. This grand scheme of creation, as gotten up by this indolent rank, has no real sense or consistency connected therewith. It is simply an alle-

gory, out of joint and distorted, and it's adapted to meet the wants of the present age.

The germ of the God does not grow in the Garden of Eden, and finally grows into gigantic proportions, and the ugly only half-crystallized, is worshipped by millions of people. The mere fact that through the instrumentality of his commands alone, the earth and all found therein was created, shows conclusively the weakness of Moses in his fabrication of the event. Then, his statement that he became weary and rested from his labors, is an evidence, that his power of endurance was inadequate for the task, and that he required recuperation and quietude, the same as any mortal.

We may come to the conclusion, that this scheme concocted by Moses, was only intended for a particular class of people, and to answer a certain purpose.

Then, the Garden of Eden was a myth, Adam and Eve never existed, the flaming swords were a flaming lie, and the tree, with its luscious fruit, created to enjoin the happy pair from the paths of virtue, only had a place in the fertile brain of that prolific law-giver, Moses.

The various Orthodox Churches to-day are only worshipping a myth of Moses' brain. They bow to a ridiculous idea, and show no more consistency in so doing than the Israelites did in making the golden calf, and worshipping that.

While the various Orthodox members are bowing before an idea of God, an idea that originates in the plastic brain of Moses, and are just as much idolaters and pagans as the Hindus who before Brahmin (who is only the phantom of some mind that lived in the misty past), they think they are worshipping the only true Deity, when, in fact, he is only a "cavile in the air," that originated with man, and which represents a living person.

Humanity seems to require a God. Nations have sought for one. Philosophers have attempted to unveil the Archetype of the Universe. The Indians worship the Great Spirit.

After a twenty-four-hour's prayer and supplication than before.

Perhaps the Devil Being who roves over us in my hairs to number, or sparrow to watch, to take notice of the wild and extravagant prayers of millions of people. We have to sit in a God who spends a portion of time inumbering the numberless hairs of the heads of his children, and watching the sparrows, but who will not listen to the agonizing prayer of those in distress and tell us their many wants. Being, however, only an idea of Moses, it is not strange that he is deaf, blind, and senseless,—in fact, without an existence.

Where, then, shall we go next in our search? We ventured in the misty past, traveled among the traditions of ancient nations, conversed with the sages of history, and brought our mind in rapport with scenes of olden times, yet we have failed to observe the footprints of Deity, and find a place that has echoed his voice. The dark ages of the past have never been illuminated with the countenance or gentle smile of a personal God; the earth has never felt the press of his foot, nor the air in thrilling accents conducted his voice to the ears of mortals. He never said "Let there be light," and there was light.

What are the churches laboring under an hallucination, in prostrating themselves before the God of Moses? Certainly they are. Their prayers have been fruitless, their efforts have availed them nothing, and they find to day that they have been worshipping the Iles of Moses, a man, who, though an eminent legislator in his day, could not be elected alderman of any city at the present time. Their prayers have been answered only so far as they have been, by their own acts, or by strict obligation to principle.

Humanity seems to require a God. Nations have sought for one. Philosophers have attempted to unveil the Archetype of the Universe. The Indians worship the Great Spirit.

The unwearied sun, from day to day, Doth his creation powers display, And publishest every last Work of the sun of mighty hand.

hence the Indians, made a God of it. The old Egyptians carved out an ugly sphinx, and bowed before it in humble adoration. The study old Greek, full of the fire of patriotism and devotion, cut of Parian stone, sculptured a statue of Probus Apollo, the God of the Sun, and made it an object of worship. The Christians make a statue of the Virgin Mary, paint it, and then bend the knee to it. The Orthodox bows before an image of Moses' brain—the most miserable God in existence! The ugly Phrygian, or the Parian marble representing Peleus Apollo, is superior to that crystallized God.

Appalled at the darkness encompassing us in this search for Deity, we helike struggling with renewed exertion, in order to find some ancient landmark, whose index finger points out the pathway that we should follow, in order to unveil the nature of Him who was in existence when the "Morning Stars first sang together," and within whose breast there glistens, "Love for all, with malice toward none." We shall continue our pilgrimage in the regions of history and philosophy, searching the records of ancient minds, and viewing ancient landmarks, until we can cry aloud in our exultation, "We have found Deity! We have unveiled the Divine Eigure of the moving worlds of Space."

TO BE CONTINUED.

Old Adam, Bachelor Paul, and Susan B. Anthony.

The demand of the present age is that women should be allowed equal privilege with men—not only in the various pursuits of life, but in all respects be equal in the eyes of the law. Susan B. Anthony, who is now nearly fifty years of age, yet as sprightly and enthusiastic as many young ladies in their teens, has done more to advance the cause of woman in than all the papers published in America. When she first went forth as an advocate for the cause of woman, she was regarded by some as insane, by others as mad, yet when she adjusted her spectacles and gesticulated to give emphasis to her remarks, all were willing to admit that "if mad," there was a wonderful method in her madness. Susan B. is not elated. Her sentences, proceeding in beautiful melody from her tongue, put us in mind of a boy stripping the bark from a gnarly tree, and her gesticulations while speaking, would prompt us to believe that she was fighting iniquities, instead of adding pungency or emphasis to her remarks. She is really the "girl of the period," of whom we have read so much, and to day, resting on her laurels as the representative of the "funny side of life," she has the strength and ability to do a great work. Now, Miss Anthony is the Webster of the woman cause; Anna Dickinson the Henry Clay, at one hundred dollars a night, or no speech.

Miss Anthony is methodical and systematic, and will for the cause, if she is compelled to do so gratuitously. Anna Dickinson loves the cause of woman at one hundred dollars a night. But we do not wish to draw a comparison between Miss Anthony and others engaged in the reformatory movement. We simply wish to call the attention of Miss Anthony, to certain passages of the Bible, and desire her to explain the same.

Now it is well known that on a certain occasion the Lord was walking in the garden in the cool of the day, showing that he had a taste for "cool things," as well as his children in the city of Chicago, and while enjoying himself only as a God is capable, he cried out in a stentorian voice:

"Adam, where art thou?"

Adam, poor fellow, his limbs trembling, lungs heaving and hair standing erect, approached him and said:

"I was afraid, because I was naked."

After a few preliminary inquiries, he said:

"And because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shall not eat of it, caused me to curse in the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth to thee; and thou shall eat the herb of the field." In the sweat of thy face shall thou eat bread, till thou return to the ground; for out of it wast thou taken.

Thou art dust, and unto dust shalt thou return."

He then expresses his rage to the woman, as follows:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow shall thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Now, if Miss A. will direct her attention to the above query questions,—first adjusting her spectacles so she can bring the meaning thereof within a proper focus of the same, she will do a signal service to those who believe that such a man as Adam and such a woman as Eve ever existed; the first created from dust and the latter from a rib. According to an eminent historian's statement, as published in the New York World, Adam was 495 feet, or thirty rods in height; present for two subjects for the acute mind of Miss Anthony to analyze. We hope she will favor us with an article on the subject.

After interpreting the above, and showing conclusively that man has no right to domineer over fragile women, or even those of strong minds and obstreperous dispositions, we would suggest that she adjust her spectacles on Paul, bring him with in the focus of her acute mind, and decide what the old fellow meant when he said, "Wives, obey your husbands."

The fact of it is, Paul was a crusty old bachelor, who, having no one to comb his hair, wash his shirt, or tell him how much he loved him, became irritable, haughty, sociably ill-tempered, and mentally dyspeptic,—in fact, he might be called a monomaniac on the subject of wives, for he was eternally exhorting them to obey their husbands. Not having a very high opinion of Paul, we should like to have Miss Anthony adjust her spectacles on him, disease his disease, and prescribe a remedy that would have cured him. In our opinion, he was socially ill-tempered, and mentally dyspeptic. Adopting an exclusive life, like Miss Anthony, he might in his day have been denominated the "boy of the peal."

Now is an excellent time for some of the leading women of the day to immortalize their names by attacking Paul,—put him in an address and a frame ten by twelve inches, and travel over the country, delivering the "address" and exhibiting the "frame" at ten cents admission, children half price. The lady who would have the boldness to do this, might well be regarded as the "girl of the period," and whether twenty or fifty years of age, with or without spectacles, she would soon immortalize her name.

The circumstances under which Paul made that command, were peculiar. He had on a dirty shirt; his garments were ripped in numerous places, and he looked "frightful" as any old bachelor ever seen trying to thread the "eye of a needle," or attempting to darn his stockings with a tooth pick. All who will distinguish themselves by attacking this Bible personage, disturbing thereby the character of the illustrious dead! Who will adjust their spectacles on him, analyze his character, and explain his foolish saying that he had in charge millions of God's children? This is a grand subject for Miss A. would make her popular, and from which she would realize a fortune.

In regard to her operations, Miss Anthony writes as follows to the *Resolution*:

"My financial recklessness has been much talked of. Let me tell you how this recklessness worked itself out. About when there was need of greater outlay, I never thought of carting the amount, I work to lessen the amount of cash needed, but always doubled, quadrupled, it need be, if it was to raise the needed sum; at once resorted to every one who had a pocket-book or two in their pockets, for contributions. If I had \$100 in my bank, I thought never entered my head to less than the number—only to rush up and down Broadway, through the scorching suns of July and August, for advertisements to meet the necessary cost. If to meet the expense of printing the *Resolution*, I wasn't to pluck printer or laborer, to make a living, I had to go to the *Journal*. For during two years and a half of single to keep that brave banner up, the only woman's rights woman who ever gave me a dollar, ever and above their subscription, were D. S. L. and Mrs. N. from New York City—the best friend and help, the most justly appreciative woman of all, and Mrs. Barrett, of Lockport, Ill., and Mrs. P. W. D. from St. Paul, Minn. I have borrowed money, and debts are still due, every dollar of which is to be paid—\$10,000. And I am tugging away, lecturing amid these burning suns, for no other reason than to keep pulling down, hundred by hundred, that tremendous pile, unmercifully hope to cancel this debt, in two years of hard labor, and then choose a new field, and turn the turning of every dollar into the channel; for if you to day should hold \$2500 in your hand and ask me to chose up the possession of it this hour, in place of the agitation, the immense work done by my *Resolution* during those twenty nine months by which I sank that sum, I should lose the work done—not the cash in hand."

Outside of the veil of humor in which we have written, we desire to say, that, in our opinion, Miss Anthony stands at the head of the movement for the amelioration of the condition of woman, having accomplished more real substantial good for her sex than any other person, male or female, in the United States. Her lectures are practical, full of good sound sense, and will interest any audience. Societies that engage her services will not be compelled to borrow money to pay her.

PERSONAL AND LOCAL.

The friends in Kansas wishing to have Warren Channing lecture for them, can be accommodated on very reasonable terms, before December 1st, by writing to him soon. Direct to him at 601 North Fifth Street, St. Louis, Mo.

—August 21st, Cora Green, twenty years of age, of the Lyceum of Birmingham, passed away. She was a sweet little girl in life, and beloved by all. Emma Hardinge and Hudson Tuttle conducted the burial services.

—Daniel W. Hull, an indefatigable laborer, is going East in November, to labor during the winter months.

—Remember that Mrs. M. J. Wilcoxson will travel westward again the last of September or first of October. All along the line of route from New York and Philadelphia who wish to secure her services, should address her at once, at Flushing, Long Island. After the last of September, address her in care of this office.

—A. S. Hayward, the healer, has returned to Boston.

—Miss Lottie Fowler, of whom we made mention a short time ago, continues to hold her test sessions in Hartford, Conn.

—H. S. Stoddard has left Boston.

—Mrs. S. A. Jesup, magnetic medium, has returned from St. John, New Brunswick.

—Mrs. Frank White speaks at Vinslind, New Jersey, during November.

—The Lenape County Circle of Spiritualists, hold their Quarterly Meeting, commencing to day, September 17th, and continuing over Sunday.

—W. D. Rankin gives an account of a Spiritualist who said, "I have been a Spiritualist seventeen years, and thank God, it has never cost me a cent." He may thank God, too, if he gets out of the lowest spheres any time during the next hundred years.

—Mrs. F. O. H. is still lecturing in Baltimore. She has an organism admirably adapted to the control of those distinguished poets, Byron, Burns, Pope, F. O. H., and others, and at a glance the hearer can detect the peculiar style of each. She can not be excelled as an inspirational speaker.

—D. S. Underhill writes to us from Sterling Michigan. The doctor, though considerably advanced in years, is still one of the most vigorous advocates of our philosophy.

—The meetings of the Lyceum at Baltimore, have been suspended.

—The *New Life* has been temporarily suspended. Its publication will be resumed soon, under the auspices of a new company with increased capital.

—Some kind friend sends us the *Sexton's Union*, containing the sermons of Reverend Dr. Wythe, on "True and False Spiritualism." Will find room in the *JOURNAL* sometime.

—Dr. Uderhill speaks in high terms of the lectures of E. V. Wilson, at Dixon, having listened to four of his masterly efforts.

—There are two spiritual associations in Baltimore.

—F. P. Butler, of Topeka, Kansas, writes: "Our lecturer, Mrs. Thomas, 'passed on' on the 23rd inst. We desire a speaker. We have a good rental price for a small family, which we give to our speaker. Last year we raised twenty-five dollars a month, besides this rent for Mrs. Thomas. I suppose the amount we could raise for the next year, would depend somewhat upon the ability displayed. Here is an opening for a speaker who could do something like toward a living. Can you give me any information that will lead to a correspondence with a view to an engagement?"

—Thanks to the friend that sent us the *Chicago Daily Times*, published at New Zealand. Many items of interest thereto.

—A letter from Sturgis, Michigan, says: "The attention of the people for the month has been attracted to what purports to be a strange phenomenon in the art of photography. Mr. Boston's room was crowded yesterday by many of our most intelligent citizens, to examine an ambrotype representing a child sitting in the ordinary position, and the child and his hand is of a tiny, seemingly looking from behind and at one side of the screen. Now the picture of the lady came there is the queer. Mr. Boston says he can not account for it. The child is the daughter of a Mrs. Nec, of Lexington, Ind., whose picture he took a few days since, when this image also was mysteriously developed with that of the child.

—A friend sent us the *Ledger*, published at New Albany. Thanks. It contains a valuable item of news.

—Mrs. Mary A. Mitchell, M. D., will receive calls to lecture in Illinois, and Missouri. Subjects:

"True Religion," "Psychometry," and "Medical Reform." Address box 91, Hinsdale, Ill.

—The friends have a two days' meeting at Rosedale, Ill., Saturday and Sunday, September 17th and 18th. A large turn out and a good time is expected.

—J. M. Peebles spoke at Beloit, Wisconsin, on last Thursday evening.

—"The Woman who Dared." If you want to read one of Mrs. Sargent's best works, send for the above. Those who are interested in woman's elevation, should have a copy. See advertisement.

—Rev. J. O. Barrett spoke at Sparta, Wis., on the 21st and 22d.

—We are informed that Miss Eliza A. Pfeiffer, the celebrated California poetess, will give readings from her own productions the coming season, among which will be a new original poem on California, which is said to be a splendid production. We have published several of her poems, and there was a vogue of beauty connected therewith, that attracted great attention.

—To day, September 17th, the meeting at Nunes, Wisconsin, commences, and will continue over Sunday. Mrs. L. A. Pearson is the speaker engaged.

—Ettie Brown, trance and test medium, can be found at her rooms, 123 West Washington Street. She is an eloquent advocate of our cause, and will answer calls to lecture.

—Mrs. Addie L. Ballou's lectures at Belvidere were a grand success,—her tests given were nearly all recognized. She is doing a good work. The people were so well pleased with her efforts that she was engaged to give another course of lectures.

—We learn from the friends at Aurora, that Dr. J. K. Bailey has recently paid them a visit, and given a lecture to the satisfaction of those who had the pleasure of hearing him. The doctor is now traveling through the West, and will answer calls to speak on subjects appertaining to the spiritual phenomena. On his way home from laborers in Minnesota and elsewhere, the doctor gave us a fraternal call on Saturday last. He reports good success in his routes for the last few weeks, and that renewed interest is everywhere apparent. From La Porte, Ind., he goes to the convention at Richmond.

—We have received a copy of Brother Moses Hull's "Letters to Mike Grant," a notice of which, was crowded out this week. Will appear next.

—J. O. Barrett, J. M. Peebles and Dr. Dunn are doing a noble work in Wisconsin. A list of appointments was sent to us by Brother Barrett, but were mislaid until too late for publication. Keep us posted in your doings and appointments, brother, and they shall be promptly published.

—The Wilson and Madigan discussion will be continued next week. Our reporter was unable to furnish copy in time for this week's issue.

—J. O. Barrett, Dr. Dunn, and others, hold a meeting at Janesville, Wis., September 24th and 25th.

—It is said that over five thousand were in attendance at the meeting of the Friends of Progress at Homestead Hall, Elkhorn, Erie County, N.Y.

—The lecture of J. M. Peebles of Music Hall, on Sunday last, was a grand success.

Philadelphia Department.

H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 656 Race street, Philadelphia.

History of Spiritualism and the Progress of Spiritual Ideas—Number 13.

Chapter second, Section Seventh.

We were speaking of the value and importance of correct speech. Not only in your prize essays and in your great occasions, is this necessary, but in the daily intercourse, with your fellow-men, and in the more common and ordinary relations of life, habits of chasteness and purity of language are important, and just as readily formed as those of the profane, profane and vulgar expressions.

There is a vein of law and sense in what was not known in our day upon the earth, resulting from the activity of certain faculties, which find their expression in this manner.

Spiritually minded persons cannot fail to perceive the sources from whence these proceed, and to regret the disposition to use them, knowing as they do, that this is the means of cultivating and strengthening these faculties.

In the good time coming, when the sensuality which has marked our ages in the history of the race, and which have left those secret and hidden effects, has entirely passed away, men and women will speak out from the depths of pure and living souls the sentiments and feelings which should be cultivated.

Then every expression of a low and sensual character, will be abandoned, and a pure chaste language will grace every department of life, not only the profane and vulgar forms, but the harsh and unkind will give place to the pure and the beautiful, the loving and the kind, and all language as an expression of the conditions of humanity as it is, will be poetical and beautiful.

Springing from pure and holy fountains in one's soul, will always awaken and strengthen similar feelings in others. There is no more potent external influence either with you or us than language, and hence we have dwelt upon this, and in the hope of impressing upon minds that are yet to be reformed, which each individual in a soul and then labor for.

The sweet and endearing tones of love and affection are felt by all; Kindness is a link that has bound the angel world to humanity, and humanity together in stronger ties than anything else, and yet how few truly realize and appreciate these.

The language of the period to which we refer, the ear's at historical era, which is far beyond any date known to man at present, was much less perfect than that of your time. But in that era as in this, there were individuals who, in the use of language, were able to convey spiritual thought, that were very impressive to their hearers.

There are many persons who are as entirely on the external plane, that spirits cannot recognize anything they say; there is another and a larger class consisting of the majority of mankind, who have some expressions that are spiritual, and reach the interior or soul nature and emotions that are not on a superficial plane, and can not always be perceived while the truly spiritual is mused always stamp the impress of their spirituality upon what they say. Their language is imbued with the life of the spirit, so that listening ears catch the coloring notes of their soul-language, and read the true meaning of their lives. The language of little children is often highly spiritual and very instructive both to spirits and to mortals, because in their innocence, the waves of soul-life flow out into the exterior.

The world has always been blessed by little children, and they will always continue to be savours of humanity, because their innocence and purity give greater freedom to the soul to turn to God, to those around them.

Even the rudest and most fresh savages of our era, were met to a condition of tenderness and spirituality, by such children who were leading the way to heaven, or higher conditions.

It was a profound truth of nature long before any scripture record that the "Lord shall serve the younger," and it is still to be seen.

While, therefore, we consider language as an expression of the condition of man, we also know that it has an influence upon him, in various ways, and every expression from the coarse, vulgar and profane to the soft sweet notes of music of the most spiritual, has its reach on him at the individual from whom it springs. We would therefore encourage all to cultivate the chaste and pure expressions on all occasions, and never give way even to indifferency and carelessness, expressions, because habits are easily formed. Thus shall you be enabled to help onward a reform which is much needed, spirituality will more abound, and the good work which the angels are seeking to promote will be carried forward to a higher and grander consummation.

The Fundamental Principles of Spiritualism.

In the mind's of the variety of grand and beautiful truths that come from time to time, presented by spirits as constituting the religion and philosophy of modern Spiritualism, there are certain basic principles which it well to hold up before the world prominently.

The first of these is the fact that man is a spirit now, clothed with a material body, but as really and essentially a spirit as he will ever be.

Second that this spirit, which is connected with a material body, the physical body by the animating principle or life, has continued existence and does not put on mortality at all its death, but goes right on in its own, when it, like the crab, has cast off its shell, which we call the body. Whether these spirits had an existence prior to their connection with the body, is an open question, some believing they have always existed. We do know that the spirit, under favorable conditions, increases in its power over matter, all through life, and Spiritualism proves that although its powers may be changed at death, an essential part of them is lost, and by means of this power, we have the phenomenal manifestation, which have marked the new era.

The third principle or fact, established by modern Spiritualism, is that spirit can and do communicate with mortals under certain conditions, which are becoming more and more general, and mankind learn in what they consist.

From this good triplety as a basis, we are enabled to evolve a system of religion and philosophy, which is calculated to meet the demands of humanity better than anything which has hitherto been presented.

The fundamental and distinctive traits of which may be summed up in these grand but simple propositions.

First, that every human soul will be saved.

Second, that Universal Law of Progress reaches all and is the means of salvation.

Third, that knowledge is the only source of man, here or hereafter, and that Progress means Salvation.

We shall briefly review these propositions.

First, Universal Salvation. This is a peculiar

and distinguishing idea which has never been presented in its broadest and fullest sense prior to the advent of Modern Spiritualism. Science has asserted the important fact, that not a atom of matter could by any possibility be destroyed or lost, and whilst a blind theology was loudly proclaiming that the mass of this kind would be either lost or destroyed, a few progressive minds were discussing the idea, and were timidly asserting the probability that all mankind might be saved. Spiritualism fearlessly and boldly declares that all mankind will be saved; that whatever may be the depth of degradation and corruption into which any human being may fall, the universal and eternal law of Progress will not permit any one to escape from its influence, but sooner or later, in time or in eternity, they will change from their downward course under its influence, and ascend toward the hill-tops of purity and perfection into the glorious and ever elevating realms of immortal bliss.

Second, that Progress means Salvation, and there is no other way or means. The popular theological idea that we are to be saved from a burning hell and an imaginary devil, has been exploded by science, as well as by the revelations of Spiritualism, hence we are not to be saved from these, but there is need for us all to be saved from ignorance and undevelopment, and this law of Progress, in this power of the human mind of seeing something desirable beyond the present, and aspiring after it, which is the result of a natural growth and unfoldment of the human soul, is the end of this salvation through which we will call our third proposition, that knowledge is the only way of salvation.

On the physical plane mankind have long known that knowledge was power, and the means of Salvation. Intellectually the same is true, and in proportion as man knows the laws and principles which govern the objects around him, so does he become able to control and regulate them. The progress of civilization, the arts and sciences, and all that makes man grand and god like is thus saving him. Everywhere throughout the endless chain of being, man will find that the rounds in the ladder of progress, are in fact of knowledge, and as he learns to lay hold earnestly upon these, he shall surely ascend, but it will be only to perch high and more sublime truth in the beyond.

The light of knowledge dawns upon man like that of the outward sun in the first grey twilight, we perceive things dimly, and we find that we recognize the character of these objects with which we are familiar first and most readily; then as the light grows brighter, other objects are discovered and understood, provided we do not close the windows of our souls, and blot out the light.

The laws of progress belongs to the soul of man, and is recognized by the fact that the soul perceives objects dimly, in the twilight, and then more clearly as in the full blaze of sunlight. All progress, all growth is from the interior, by the expansion and unfoldment of the germs that are implanted in the soul, which as they grow, become important in their nature, continually find new scenes and objects around them, which are drawing them farther out, and into the great arena of nature, the exhaustless field of which will supply the demands of the soul in this direct and through all others. It is not they that are born to us, but we select, whether in sleep or saved in us; but whether we will reach the good that is set before us now, or in some far off future. It is for us to choose for ourselves whether we will labor earnestly for the attainment of this; things now, or will at along delay and wait for them in some future condition. Pages friendly, please copy. In behalf of the Committee.

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THE IOWA SPIRITUAL ASSOCIATION
will hold its third anniversary at Des Moines, on the 1st, 2nd, and 3rd of October, commanding at 9 o'clock a.m. at Spiritualists' Hall, over Citizens' Bank.

Good speakers have been secured, and we earnestly request made to speakers in Iowa to come and aid us in making this an interesting and profitable meeting.

We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare of some railroads in 1 year, and expect it to be more in this.

Pages friendly, please copy. In behalf of the Committee.

J. P. DAVIS, PRES'.

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NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have voted to hold their annual meeting Saturday, October 21st, 22nd and 23rd of October next for the State Association, to be held in the State Capitol at Lincoln.

Good speakers have been secured, and we earnestly request made to speakers in Iowa to come and aid us in making this an interesting and profitable meeting.

We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reduction of fare of some railroads in 1 year, and expect it to be more in this.

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Frontier Department.

E. V. WILSON

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DISCUSSION, AT FOND DU LAC, WIS.

Between

E. V. Wilson, Spiritualist,
Geo. C. Haddock, Methodist,

Photographical Society for the Religious-Philosophical Journal by Miss Josephine F. Smith.

FRIDAY EVENING JULY 20TH.

E. V. WILSON. Mr. Chairman, ladies and gentlemen:

I will begin with the important point of Spirit Photography, which my opponent calls a humbug, and shall give you the evidence of another witness; and read a letter from one that was not a Spiritualist, but told the facts.

DEAR COUSIN RAYMOND.—Your welcome letter of inquiry concerning Spirit Photography is at hand. You and I seem interested in the subject of Spiritualism. I do not wonder at it. It is something worth investigating in. It is a step forward in advance, and shows the solicitude of our departed friends, to make evident to us that they do live, and can come to us to comfort and cheer us in our hours of despondency. Yes, cousin, the pictures taken by Mr. Mumler and another medium, a Mr. Nolan, near Ulica, are truly spirit pictures, or rather pictures of our spirit friends.

Our dear loved ones come back to us—the evidence is too strong to doubt it, and if I had no other proof that the one I got of my dear mother with me, who has been in the Spirit-world many years, it would be to me proof sufficient. The likeness of my dear mother on the card picture, is unimpeachable, and recognized by every one. I have shown it to those who knew her in life, and in every case where I have exhibited it, I invariably covered my own picture so that there should be no clue to the identity; and what makes it more convincing, is the fact that now was ever taken of her during her life, so that it could not possibly have been reproduced from any other, as is the case with all the imitations.

I have not I would for any other picture, not be living in the truth of their being spirit forms, but rather suspecting they were produced by trickery. I have tested it if was true that I might above all get a picture of my mother or son. I said nothing to the operator, but quietly watched the operation. I could feel the presence of some influence near me, and when I saw the picture developed, I no longer doubted. I recognized it on the negative plate. That plate the medium in the excitement of the moment, let fall and broke it in pieces. I felt provoked, but kept quiet. I sat again with no result. The third time, mother came again on the plate with me, and that is the picture I now have. I afterward got one of my son, the not a correct picture or likeness as mother's.

There is nothing strange to me in the process now that I better understand the matter of spirit presence. They undoubtedly have material forms, spiritualized materialism—not gross bodies like ours—and the rays of light that act on the sensitive plate are the invisible rays of the spectrum, what is there to prevent a spirit from standing within those rays, invisible to us, but so speakable to the camera, or within the focus of the rays that print the picture on the sensitive plate. They (the spirit-forms) probably collect around them enough of earth magnetism or electricity, with which they fashion themselves as near their appearance while on earth as possible, so as to assure us of their identity, and their form is principally directed to the head, for it is rarely that any distinct form or outline of their figure is given. In that respect, they are totally unlike pictures taken in life, and it was that peculiarity that first drew my attention to them.

11. In its infancy, and I believe the time will come, when to take the picture of our departed friends will be as common, and as readily accomplished, by mediums developed for the purpose, as p'c ure taken during life-time.

S. FENSHAW.

This letter was written to Romant Talnagae, Esq. by Mr. Fenshaw, who is an artist of many years standing, and one of the principal witnesses in the Mumler trial, and he was not a Spiritualist. If that don't kill all collusion, I don't know what does. I would be willing to risk my case before any court of justice, and have no fear but the verdict would be that Spirit Photography is worthy of the support and confidence of the people. The dropping of the plate of the first negative, and making it necessary to use a second plate, and even a third plate before the picture was secured, and then there was not another picture in existence of that individual, and it was a perfect pic'ure.

Was he (Mumler) a humbug because he could not take a picture on their terms? Then was Jesus a humbug. And as I said before, Haddock could not get up a revival meeting on my part, any more than he could among a mob of hornets.

The nerve electric elements must be right to produce the desired effect. Justice Dowling's court of photographers and painters, none of them Spiritualists, testified to perfect pictures of persons passed into spirit-life, of whom no pictures existed.

2. In regard to the "assertion of E. V. Wilson" about the number of Spiritualists who were once Atheists, it is not a mere assertion. I am personally acquainted with hundreds, and can name many whose names are familiar to all. There is Dr. Gardner, Col. Prince, Judge Edmunds, Prof. Hale, Dr. Dyer, and hundreds of others as well known, were Atheists.

3. "There is such a variety of opinions in the Spirit-world, and among Spiritualists."

Orthodoxy has but two ideas, one eternal Hell or misery, the other, eternal Heaven or happiness, with no chance of progress beyond the grave, while Spiritualism eventually brings all who desire it, to happiness and light, but each dead must be repented of, and each wrong dead done must be undone as far as possible.

4. "Home's Fire Test, a result of chemistry, and a trick, quoting largely from the "Fire King."

The facts of the case are these:

Mr. Home, without any preparation, bared his body to the waist, and then went to a hot anhydrite coal fire, hot enough to melt lead instantly, laid first his right, and then his left cheek, then his bosom, and then his heart, on a fire that would melt lead as it would snow, and lay them for the space of several minutes, and then took his head off, the live body was brought it to the men. They were not Spiritualists, and testified that there was no deception.

"Come and let me go to the scene," for he that is now called a prophet, was before called a scot.

We read the same in chapter 23: 18, verse 19. In chapter 23: 19, we find that Samson was in Eador, some miles from Ramah, five full years after his death.

Again I read in Deut. 34: 51:

"So Moses died there in the land of Moab, B.

the earth was he carried by his life power, or aids, and witnesses testified to the same, and Mr. Haddock says it is not so, and he did not witness it.

5. It was not only a death-bed scene, or being knocked down by spirits that converted me from Atheism to Spiritualism, but other facts.

In October, 1846, three years before Spiritualism had become a fact in the country, I frequently saw and felt invisible powers, things that I could not explain, and I set my Athiesm against it. About that time, an agent or partner suddenly left with eight hundred dollars of mine in his possession. I learned that he was bound to New York, and thence to California. This was in the month of October. Wall sitting alone one evening, a spirit rapped on the table, and answering my questions, said—Geo. Russell and N. N. Gould were in Cincinnati; on Friday would be in New York at such a place. I telegraphed to one of the "staff" of the New York Tribune, to learn the truth of the matter, and received an answer that "N. N. Gould and Geo. Russell were at Number 8, Brewster Roads, last night; and are bound to San Francisco." That was just the place that I was told they were returned from the telegraph office. Mr. H. P. Piper, with whom I was in business, said, "Well, what are you going to do?" I told him I was going to New York. He took up my telegram and wrote on it, "Wilson, spirits, humbug." I followed them, and just as the spirits told me, traced them out, got my money and my expenses, brought the thieves to justice, and brak' up the biggest gang of rogues in Boston, to which they belonged.

Those are facts, and no mesmerism, Psychology, Biology, &c.—force, Clairvoyance, or Siamambulism. There are criminals brought to justice by spirit intelligence.

6. The marriage contract.

Mr. Haddock asserted that modern Spiritualism abolishes the marriage contract, and is the cause of the many divorces that loosen the bonds that hold many. So does the Bible just as much, and as Mr. Haddock quotes the BANNER OF LIGHT, RELIGIO PHIL. SPIR. JOURNAL, UNIVERSAL, A. J. Davis, John M. Spear, and others, so I must quote from God, Abram, Jesus, and the lives of ministers and others, and in the language of my opponent, ask you to take the argument home.

7. "Mr. W. says he heard, felt and touched spirits, immortal, spiritual beings. I say he never did any such thing."

There is argument for you! I offer to swear to these things, and have several witnesses here in this hall who are willing to swear to these things.

I have put in the testimony of Todd, Vassay, Silver, Fenshaw, Eimonds, and others, who were believed in Justice Dowling's court, and then I have produced a letter in the handwriting of Mr. Fenshaw stating that he was not a Spiritualist before the taking of the picture, but is now.

Mr. Haddock says, "I don't believe them." Justice Dowling said, "I was interested in them." Mr. Haddock said, "I was interested in them, and that too, when it was his intention to side with Marshal Tuker and Mayor Hall." In opposition to this array of facts he offers only "I, Geo. Haddock, don't believe it;" and "Mumler don't care a d—n."

8. A death scene converted Mr. Wilson. In New York he was knocked down by a spirit.

That is a fact, and one of the many in addition to those others I have witnessed, felt, and heard.

9. "The law of light is the same for all. That seen by one, can be seen by another."

This position Haddock overthrows by his own argument in a quotation proving Siamambulism, Mesmerism, Psychology, and Clairvoyance, and his admission of the facts of Siamambulism: "In the blind-folded party who in a clairvoyant state saw the contents of a globe or box of which he nor any one present knew anything; the story of the Queen Mary ring; the lights seen by Clairvoyants, and by me one else. All these but overthrow his last argument; disprove, —first, his statements of clairvoyance; second, of collusion; third, that what one can see in the light, all can see; fourth, that these things are his own; fifth, that the foundation of Spiritualism is Siamambulism, Mesmerism, Magnetism, Electricity, Psychology, Biology, Clairvoyance, and powers not understood in man, and no spirit about it." All of these we accept, and affirm that in every case of well defined mesmerism, or animal magnetism, or clairvoyance, or return of the spirit in "revival meetings," or in conscious death scenes the witness testifies to seeing spirits that no one else present can see.

About this Mumler case again. Mr. Wilson has tried hard to prove him a successful spirit-photographer. I will read from the RELIGIO-PHILOSOPHICAL JOURNAL, of which Mr. Wilson is one of the editors, which says:

"Mumler has been discovered to be a humbug and a cheat, and the discovery is what we might have expected, for we know that the light must reflect off a object to produce a picture of it through the camera."

I will now read from different authors, to show you that individuals in a magnetic state are to precisely the same condition which Spiritualists call "spirit control."

(The speaker then read many extracts, giving the authority of but a few. The reporter took but brief notes of them.)

Of visions seen while in the magnetic state which proved a true prophecy. The Revolution in France, and the Reign of Terror was predicted by a person in a mesmerized condition. Lost goods seen and described by a magnetized subject, which were lying 40 fathoms deep in water.

(He also read many quotations to prove the power of Old-Fr. mesmerism and psychology. Quoted from Emma Hardinge, Lizzie Duten, and read an invocation from the BANNER OF LIGHT, offered to both good and bad spirits.)

A man lost a drag-tooth, and went to bed at night thinking about it. In the night he arose in his sleep, went out to the field, over the newly plowed ground, picked up the tooth, returned to the house, raised the door-stone, and threw it under, saying, "You lie there." In the morning it took the united strength of two men to raise the stone. There was no spirit about it;—so man was not a spirit about it;—all of these are not defined mesmerism, or animal magnetism, or clairvoyance, or return of the spirit in "revival meetings," or in conscious death scenes the witness testifies to seeing spirits that no one else present can see.

Who made them unpopular? You, the Evangelical churches. When psychology, mesmerism, biology, geology, animal magnetism, Com. Constitution of Man, Bicheno's Dynamics of the Mind, Old-Fr., The Cosmos of Creation, and Darwin's Theory appeared, you Evangelical Churches, the ministers of Jesus Christ, cried out with a loud voice against it: "Atheism!" "Infidelity!" "Diabolism!" "It is a lie!"

Now, when the keratos to this grand arch over the river of death appears, this young child of immortality, Spiritualism, you cry out, "Diabolism!" and seek to disprove the last new phase of Spiritualism to day, by that which you denied and denounced yesterday.

Haddock says there is no spirit about it, but mind, and only mind, and trickery. We Spiritualists claim that it is mind, that it is disengaged mind; that the continuous animal magnetism battery of man is the earth-end of this divine attribute; that the electric spiritual power is the infinite or immortal end; the operators are the spirit or immortal man, after the dust has returned to earth, as it was, and the spirit to the God that gave it. (Eccles. 12: 7.)

The mortal man is the house in which the spirit dwells before it returns to God; there educated, instructed and prepared to meet its God.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: "should not a people seek unto their God?" for the living to the dead?"

Now, I propose to make a test case right here, 1st Samuel, 9: 1:

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day."

Before times in Israel, when a man went to inquire of G. d., then he spoke:

"Come and let me go to the scene," for he that is now called a prophet, was before called a scot.

We read the same in chapter 23: 18, verse 19. In chapter 23: 19, we find that Samson was in Eador, some miles from Ramah, five full years after his death.

Again I read in Deut. 34: 51:

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C. 14:51. A. D. 32, 1492 years after the death of Moses, he appears to Jesus and John. (Matt. 17: 3.) Then I read in Tobit, chapter V, that an angel came who said his earth name was Asariah, the son of Ananias. Again I read in the 12th chapter of Tobit, that this same Asariah declares himself to be Raphael, one of the holy angels, and that his mission for years had been to work over the family of Tobit.

In Rev. 22: 8, I read that a fellow servant of John and his brethren appeared to him and told him these things.

In 1st Corinthian, 12: 7-11, we find the proof that all the phenomena of Spiritualism is ordered.

In Gregory and other authors quoted by Haddock, I find the scientific and moral basis of Spiritualism. In Spiritualism I find the law demonstrated. In the Mumler case I find photography and the discussion of a court of justice determined by it.

Mr. Haddock must admit these facts or deny them. If he admits them, the case is mine; if he denies them, the Bible is a work of fiction, and of no value to man, and Jesus an impostor, God a delusion, and man a machine.

Haddock continues to read his extracts, and says he is under no obligation to bring here the authority of the thus and so that he reads, but reads that which he says has copied from the thus and so. In no instance have I read or brought forward evidence without giving date, name and authority, and here is the evidence: these facts found right here in the Bible for all to read for themselves.

Haddock quoted (he says) from many different authors, to prove the looseness of the marriage relation among Spiritualists, and that the many divorces of the day are brought about by Spiritualism. Jesus did not censure the woman found in sin, but said: "Neither do I condemn thee; go thy way and sin no more."

In the present system of marriage and law of divorce, there is much to condemn, but better divorces than such ill-assorted unions should continue, and curse the world with sin, sorrow, crime and disease. We also say: "Neither do I condemn thee; go thy way and sin no more."

We will again turn to the Bible for the divorce law:

"When a man hath taken a wife and married her, and it come to pass that she find no favor in his sight, because he hath found some uncleanness in her, then let him write her a bill of divorce, and give it to her, and send her out of his house. And when she is departed from the house, she may go and be another man's wife." (Ex. 21: 12, 13.)

This is the law of divorce, and yet my friend says that the many divorces of the day are the result of the Spiritual literature extant. Is it that when woman finds she is a responsible immortal being, that she ceases to sin, and breaks the chains that bind her to a man that she has been made to loathe by his own villainies, and like an imprisoned bird flies forth to freedom, and a life of selfhood? Then welcome Spiritualism! Purify mankind and the world.

HADDOCK.—Mr. Chairman, ladies and gentlemen: When I say that Mr. Wilson never saw spirits never felt spirits, I do not mean to say that Mr. Wilson lies, but that he is laboring under a delusion; that the human system is affected; and that by medical aid he can be cured of his seeing spirits. My state of mind is as good as his, until he can produce here the truth of his assertion, in that he can see that which none of us can see in the same room.

About this Mumler case again. Mr. Wilson has tried hard to prove him a successful spirit-photographer. I will read from the RELIGIO-PHILOSOPHICAL JOURNAL, of which Mr. Wilson is one of the editors, which says:

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The mortal man is the house in which the spirit dwells before it returns to God; there educated, instructed and prepared to meet its God.

There are records of persons laboring under mental sickness, imagining they have various diseases; have swallowed some animal—a toad a snake, or a something, and are going to die at such a time. And they would die at such a time, if some efforts to arouse them from this condition were not made, or to deceive them to die at the time; also to abuse the minds of these hypochondriacs, by some excitement, and so cure their various diseases.

Modern Spiritualism is a system of mesmerism, psychology and trickery, and its adherents teach that man is accountable to himself alone for all his misdeeds, and they should be bound by no bands mentally or physically, and that the marriage bond should be worn loosely, and thrown off at pleasure, as I repeat that that is the condition of things? Is such a marriage a holy union? Is it divine? And yet the ministers of the Gospel, sanction such marriages, and pronounce them husband and wife. We welcome the law that declares them unmarried, but let the man bear equally with the woman, the curse of the world if they must be cursed.

We say go thy way and sin no more.

In the Chicago Court, Illinois, among large numbers of divorces granted, there has been but a few, a very few that were given to Spiritualists; but all were represented, and of the Spiritualists, they were the least in number, and that was mostly with applicances.

We want woman to be true to herself and to her husband, but let her destroy self with her! Let him bear the punishment of his sin! But now he is received in society, and well used, and mothers

trouble to-day, that are at last determined by the laws, and a divorce obtained. For twenty years this literature has been sown broadcast among the people, and a fearful harvest is reaped by the world.

I deny that Jesus does not censure the woman found in sin. He censures her through his law of divorce. I feel this. This Spiritualism is a monstrous wrong, and unworthy the support and confidence of any candid mind.

They (the Spiritualists) are responsible to no power outside of themselves, and that feature of their doctrine is injurious to any government, as they recognize no higher law; and I have been credibly informed that there is a secret society among Spiritualists, which tends to overthrow all government, and build up a theocracy. I have no doubt of this being so, for it comes from good authority; and this secret society, recognizing no God, no higher power, portends danger to all government and all humanity.

E. V. WILSON.—Mr. Chairman, ladies and gentlemen: There is argument for you. What do you think of it? It is all magnetism and mesmerism and trickery.

We want the Moral law of divorce. We answer, do right! If it takes only 20 or 30 minutes to get married,—let it take no longer to get unmarried. It costs only 3, 4 or 5 dollars to get married,—let it cost no more to get unmarried. Let all that want to be unmarried, be so.

Dent. 24: 1, 2.—"When a man has taken a wife and married her, and it comes to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him send her out of his house, and send her back to her husband." And when she is departed out of his house, she may go and be another man's wife."

And when she is departed out of his house, she may go and be another man's wife."

There is the Mosaic law of divorce.

It is not Spiritualism, but it has the symptoms badly and yet our friend says that Spiritualism is the curse of divorce.

About secret societies among Spiritualists, for the purpose of overthrowing our government and establishing a theocracy, I know nothing about it.

I know of no secret society of Spiritualists. I belong to no secret society. I know of one trial to organize a secret organization, and it was voted down, and voted out, and that is the only one I ever had any knowledge of.

GEORGE C. HADDOCK.—Mr. Chairman, ladies and gentlemen: What I have read has not misrepresented Spiritualism, for it is the writing and speaking of their most prominent and leading men and women. I have more to say now, and I give the name of the author and book every time.

A. J. Davis, in his "Harmony," says the marriage of the soul is the only true marriage.

The author reported did not get the exact, and only took notes of it.

Here followed a quotation from H. C. Wright, on the marriage relation.

There is where our present looseness in domestic relations, had their birth; in such teachings did grow our many separations, —not in the Bible, nor in the church, but in the teachings of Spiritualism.

That is separating families with a vengeance.

Dent. 19: 20.—"And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall be given to him a reward." H. C. Wright, on the marriage relation.

That does not separate the husband and wife, but the mother and child, the brother and sister, and the greater inducement of eternal life is the reward of separation.

Jesus says, "I do not come to create peace, but division;" and now they are.

That does not separate the husband and wife, but the mother and child, the brother and sister, and the greater inducement of eternal life is the reward of separation.

Dent. 19: 21.—"And when the wife is separated from her husband, let her not sin no more."

The wife is separated from her husband, and the husband from his wife.

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Exclude the idea of a personal God, of any being to whom you are accountable, and what will be the condition of society? The leaders of the Journal, of which Mr. William C. Brewster is editor, have decided of God! Spirits make worlds, suns and moons for him, and govern the whole universe, and all space.

(He closed with quotations from the BANNER of Light and the EDUCATOR.)

NEW YORK.

Proceedings of the 15th Annual Meeting of the Friends of Human Progress of North Collins, Held at Hemlock Hall, Brant, Erie Co., New York, August 26th, 27th, and 28th, 1870.

A goodly number of friends having assembled, the meeting was called to order by Nathaniel Tucker, when Geo. W. Taylor was chosen President; L. V. Bowditch, Vice President; Miss Sarah S. Tousey, and Wm. H. Candee, Secretaries. The President opened the meeting with a few words of welcome to these present, and in a manner peculiar only to himself, genial and pleasing, announced once more that our platform was broad, and free as broad, giving opportunity for any one to speak, and cordially inviting all to take part in our meeting.

Mr. Henry read one of J. G. Whittier's poems, commencing, "Oh, sometimes dawns upon our sight."

Song by Mr. Eli Clark and choir.

Dr. Kayner's name being mentioned by the President, he came forward and read an original poem, entitled "The aspirations of the medium."

Lyman C. H. arose and said:

"I am not here to talk, but to listen. [His health is very poor.] He wished once more to look into the kindly faces of those friends with whom in other days he had associated, and in the faces of those dear friends who in the hour of suffering had stood by his side when he was enduring the severest anguish his life had ever known, yet that suffering, when his soul had been thriven by the power of human divinity, was sweet to remember, and never should he forget the cherished ones he had met in old Hemlock Hall."

Song by choir. Adjourned for an hour.

AFTERNOON SESSION.

opened by singing, "This world is not a fleeting show."

Dr. Kayner remarked, "that there is a purpose in everything, even in suffering. If we would be selfish, let it be in building up others rather than ourselves. Do not be fanatical, but ever ready to receive truth from any source." He spoke about thirty minutes, and was listened with attention.

Mrs. Clark being called for, said an old gentleman had been standing by her side wishing to speak. His name was Fenton. Then controlling the medium, he said he would like to go back over the field of his life, from the time he followed the directions of Wesley to Theodore Parker and Miller. He requested the audience to sing a verse of that good old hymn, commencing, "Come Holy Spirit, Heavenly Dove." It was granted.

"The Miller dream had been no reality when his good old Christian neighbor on a Sabbath morning had found him driving nails into his barn. He had thrown the shackles of his bondage off, and cast the links of the chain under his feet. He had held intercourse with infidels, but he was drawing nearer unto his God. He had now got into the spiritual realms, and could come back and testify to men. He had dared to do this, even in the form; now he knew it to be *eternal*."

Song by the choir.

After an invocation by the President, for further communications from spirit friends, Mrs. Clark (entranced) asked that invitations be sent to Walter Wood, who passed from this life, July 1st, 1860.

At this time Mr. Beals appeared upon the stand, and after a beautiful invocation, addressed the audience about ten minutes in a very acceptable manner, with words of cheer, and earnest exhortation to works of kindness to humanity. Text by Mr. Henry, "Do good whenever you can."

Mr. Gaylord (entranced) occupied a few minutes.

The audience, by request, again sang the hymn "Come, Holy Spirit, Heavenly Dove."

Then Bro. S. C. Howe, by the earnest request of many, came forward, and for nearly an hour his hearers were silent and attentive listeners to his noble words so eloquently expressed, closing with an improvised poem.

As Mr. Howe ceased speaking, Miss Sarah J. Tousey (entranced) immediately arose and spoke a few words easily heard in every part of the hall, closing with a beautiful poem.

The meeting then adjourned for the day, with a song by Mr. Beals, entitled, "The Unseen City."

SECOND DAY.

This was a very pleasant morning—not quite as cold as yesterday. A recent shower of rain had laid the dust, and all nature seemed to smile on our gathering, which was largely increased, many strangers appearing among the audience. A general good feeling prevailed, and every face indicated the pleasant anticipations of the day.

The meeting was called to order at 10:30, a.m., by Mr. L. Brown, Vice President, who introduced Mr. A. A. Wheelock, of the American Spiritualist.

Mr. Wheelock said he was friendly to the Progressive Friends, but he was a Spiritualist. Progression meant the hope of realizing something in the future. Spiritualism meant realization—demonstrated facts.

After an explanation by the Vice President, respecting the name of this meeting, Mr. Giles B. Stebbins spoke of the beautiful landscape scenery surrounding the place of meeting. He said thousands of dollars were paid for imitations, but here these pictures were free and original. We come here because we want knowledge. All may not be Spiritualists, but we freedom of thought, in liberal ideas, in catholic liberty, they are with us to-day.

He spoke feelingly of the death of Henry C. Wright, of whom he had heard in his boyhood as an Abolitionist and reformer. When he first saw him, he expected to see horns growing out of his head, and horns upon his feet, but found him to be a man. He had heard the same thing of Wm. Lloyd Garrison, but found him to be one of the most gentle and charitable of speakers.

He had always found this meeting to be practical—the platform tree to all. The Indian had spoken here. The black man had been here; and it was open to the Chinaman as well. The principles which had been advanced here amid scorn and sneers, had become accomplished facts. We had only to wait a little longer to see other reforms equally important become accomplished facts also. This meeting had more moral power in moulding public opinion than all the Dr. Lords in their velvet pulpits or their surrounding satellites. He was in favor of freedom in the broadest sense. He would place the ballot in the hands of women. He who was in favor of the enthrallment of the soul, should go home to the Catholic Church, but he who was in favor of the truth, should come out and show his bravery of soul.

Speaking in this strain for more than an hour, he was listened to with marked attention by an appreciative audience.

Song by Eli Clark,—"Our Pilgrim Fathers." After a few remarks by Dr. Kayner, the President and Mr. Stebbins, "The evergreen mountains of life" was sung by the choir, closing the morning session.

AFTERNOON SESSION.

Song by the choir.

Mr. A. A. Wheelock delivered the opening address; subject: "Work and the Workers." He said Christianity was put on the outside, with a white brush, and required repeating every spring. There was no religion except in scientific development. Modern science was the highest form; in God we think himself. There could be no God outside than consciousness of the individual. He had seen heads and hands, and the departed spirit of his mother. If the mother died, so must her child. Save the ties of love between mother and child, and the balance-wheel of the universe would be unstrung. Break these ties never to be united, and God himself is dethroned. He knew that his mother yet lived, and he must live also. He spoke of the tender ties that bind heart to heart and soul to soul; of the terrible shock that must come when the magic cord is broken and the motor is separated from her darling child. So touching, so tender were his words, that we held the glistening tear drops in many an eye, and from the depths of our heart, we held God and the angels anew for the beautiful faith which teaches us.

He spoke of dark circles. They have their material temple, making it a mere fatal exchequer to the indwelling spirit, the immortal mind, "the kingdom of heaven within you." Then let us pray that our spiritual powers may speedily overcome our carnal propensities.

We should not seek to draw our inspiration from alcohol, tobacco, tea, and coffee. We should also eschew excessive meat diet, pepper, mustard, spice, etc. Retire early, take a sponge bath every morning, daily exercise in the open air, avoiding all theological discourse; but should not fail to read and study, as well as other spiritual papers and books, etc.

A few words on the much mooted question of healing. Although Nature, even honored by her skill, is the great physician still faithful auxiliaries are essentially necessary. The true and spiritual physician should have knowledge of the human frame, anatomy, etc., etc., and should be himself or herself with the different schools of practice; the merits and demerits of allopathy, homopathy, etc.; should also be intuitional, and use all sensible means to aid and comfort the afflicted, ever teaching them that the source of prevention is better than the cure. The good medium necessarily must have a physical and spiritual constitution pre-eminently qualifying him to exert a powerful influence on the body and mind of others—ever to the working of miracles and curing the lame and palsied, adding another link to the unbroken chain of the good that Spiritualism is doing. No higher calling than the true physician ministering to the mind as well as the body.

Let all a-pire to this glorious state of spiritual exaltation.

But, changing the subject, there can not be found along the banks of the Rock River a finer country, more beautiful, more populous, and more beautiful towns than Beloit and Rockford. There are many Spiritualists here, but owing to lack of zeal, and want of harmony, their once flourishing society are comparatively dead. This co-optional, I find, is becoming chronic in many places I have visited in the last two years, with one or two exceptions.

Mr. Litchfield made a few remarks while the Lyceum children were preparing for recitations, which they performed with credit to themselves, their teachers, and our meeting.

A few words by Geo. W. Taylor, and A. A. Wheelock, closed the session with earnest remarks in behalf of lyceums everywhere.

LAST SESSION.

Opened by Mr. Stebbins.

Lyman C. H. then took the stand and, though suffering from bodily infirmity, charmed the interest of the audience for a hour, which filled every seat, and thousand were unable to enter the hall, there being on the ground not less than four to five thousand people.

Mrs. Hayes, chairwoman, saw children clothed in white, with bundles of flowers in their hands for the children here; also gave a brief communication from Mrs. Scott (mother of Cora), thanking Mr. Taylor for the kind word he spoke when her body was consigned to the tomb. She also saw other symbols which she mentioned.

Mr. Brown then introduced Geo. W. Taylor, as a speaker to close the meeting.

After a brief address, he closed by saying:

"It is with higher hopes, broader views and deeper emotions, that we part; but there no sadness in the thought that we must part, for we know there is no death; that we shall meet on the golden shore."

Song by the choir, beautifully adapted to the occasion.

The meeting then closed, the congregation singing, "We are going home."

Mrs. SARAH S. TOUSEY,
WM. H. CANDEE,
Secretaries.

Phenomenal.

THE SHERMAN BROTHERS.

Startling Manifestations—Spirits talk in Audible voices.

LETTER FROM J. R. SCOTT.

BROTHER JONES:—Thinking a few lines from this point might be acceptable to some of your readers, I proceed to give some items that may interest them.

Yesterday, in company with a friend, we visited the celebrated Sherman Brothers at their home in Chatham, a small hamlet, north west of this city. After a pleasant drive, we reached there, and found the brothers pale and healthy. The father and one of the brothers had just returned from a short trip in the country. We had a brief talk with one of the leading spirits of their band through the older brother soon after our arrival. It may be proper to state that we were received and treated with the greatest hospitality, by the families of Father and Brother Sherman. In the evening, we, in company with the medium, went to Mr. Warner's, where we had a seance, with the most startling and wonderful success. Father Warner opened the seance with prayer. Soon as the light was turned down, trumpets and musical instruments were put in motion. Then the medium was controlled by Indian spirits (male and female); and talked with wonderful rapidity for a few minutes, when they left. After some further manifestations, the chief of the band took possession of the older brother, and gave a grand lecture on false friendship. His arguments were incontrovertible, and produced a profound impression on all present.

Another spirit took the trumpet, and talked through it to nearly all present, passing over our heads around the circle, and hitting the ceiling above. They repeatedly touched us with their hands,—one letting me feel of his. This spirit was a sailor when on earth, and now does the wonderful tying feats which are performed on the Sherman Brothers.

It is truly a great pleasure to witness these wonderful manifestations from the Spirit-World, and is worth going miles to see, to any one who has not had the pleasure to witness them.

The brothers think of traveling some time, I am sure that those who may patronize them, will be well pleased.

The Journal is still very interesting, and I await its coming with much pleasure, and am certain, that I can not dispense with it, so long as I can raise the funds for its continuance.

Speaking in this strain for more than an hour, he was listened to with marked attention by an appreciative audience.

Newark, Ohio.

LETTER FROM DR. DAKE.

His Views in Regard to Mediumship.

BROTHER JONES:—The spirit moves me to speak through the columns of your valuable JOURNAL, which is gaining many warm friends and attentive readers.

God speed all fearless, out-spoken advocates of our glorious cause! It is not enough, it must be said, that Spiritualism will be done with, and that it is jealousious, aiming to disarm our noble standard of truth and reform. Inharmonious within ourselves, we never can expect to gather the strength of the world to the service of the Spirit-World. When cause this divine guest, but through the instrumentality of mediumship. Therefore I believe in the prophecies of mediumship. Mediumship has its trials. We never should grow weary and disengaged in well doing.

"It's better to weave in the web of life.

A bright and golden dial,

And do Heaven's will with a ready heart,

And a joyful spirit willing,

To snap the delicate thread

Of this human life.

And then blame Heaven for the tangled ends,

And sit and grieve and wonder.

Sel' culture, development and progression,

should ever be the order of the day.

Bands of united spirits are ready waiting to help

to spread the light of truth. Edward J. Dake,

187th Street, New York.

Mr. J. E. Dake, developing medium 149, Fourth Avenue.

J. Madison Allen, Ancora, N. J.

C. Fannie Aiken, Stonington, Mass.

Mr. and Mrs. F. W. Gulkings, Trance, Test and Healing Mediums, will answer calls. Green Garden, 111.

Harrison Augur, Charles City, Iowa.

Addie L. Ballou, Address Chicago, care of Religious-Philosophical JOURNAL.

Dr. J. K. Bailey, box 304 Laptops Ind.

Rev. J. O. Barrett, Glen Brook, Wisconsin.

Eliza Brown, Trance and Test Medium, will answer calls to Lecture. Address: 125 West Washington street, Ch. City.

Henry A. Beach, Spring Valley, N. Y.

Rev. J. C. Beale, Chevy, Ill.

Mrs. Bellamy, Bellamy, etc. not present speaker 149, 1st Street, Detroit, Michigan.

H. T. Child, M. D., 621 Race St., Philadelphia, Pa.

Mrs. A. H. Colby, Trance Speaker, Pennsylv., Jay Co., Ind.

L. H. F. Field will answer calls to Lecture. Address Ancora, N. J.

A. J. Flitchak, Victoria, Missouri.

Rev. J. Francis, Ogdensburg, N. Y.

I. H. Garrison, Rockford, Iowa.

J. Graves, author of "Biography of Satan." Address: Miss Holmes, Grove, Bloomington, Ill.

McDonald, Ind.

Joseph F. Hamilton, Beloit, Iowa.

Thomas Harding, box 301, St. Louis, Mich.

Samuel S. Hartman, Coopers, Ind.

L. D. Hay, 101 of Montvale, Texas, will answer calls to lecture.

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Address him in care of this Office, 189, South Clark Street.

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Dr. P. B. Randolph, 60 Court St., Boston, Mass.

Mrs. S. B. Reaser, Inspirational speaker. Address to care of A. J. Grover, Rock Island, Ill.

Warren Smith, Kinsdale, Madison Co., Ind.

Job Smyth, Hallport, N. Y., will answer calls to lecture.

Mrs. J. H. Stoddard, Severe, M. D., lecturer, Spiritual, Medical, Reform, Hygienic Culture, etc., Milwaukee.

Wm. T. Stebbins, 189, South Clark Street, Chicago.

Mr. T. Stebbins, 189, South Clark Street, Chicago.</

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A Search After God.

NUMBER SEVEN.

Humanity want a God—Views of prominent men—Is design any Evidence of the existence of a God?

Continued from last week;

In our search for God, our mind falters not by the way; no obstruction inhibits us; no difficulty appalls us; no problem so complex that we dare not grapple with it. As we advance, we ca'ch a faint glimpse of the grandeur beyond, hear the music of the spheres and the murmurings of celestial breezes, while a "still small voice" cheers us on in our arduous undertaking. We advance with a firm step and cautious mind, resolving to find that Being, who, throughout all eternity, has evaded the keenest observations of mortals, and to-day is as little known, as when the "morning stars sang together." Still enshrouded in a pall of darkness, never having shown the majesty of his person or the genial light of his countenance, our efforts to unveil him may prove fruitless.

Franklin in his search among the murky clouds for electricity, and Fulton's endeavors to apply steam to navigation, and Morse's researches to develop a system whereby he could send news with the speed of thought, only brought down upon them the cry of crazy, fanatical, laboring under an hallucination, etc.; but they persevered, and to-day the world has been blessed by their efforts. We are not, however, striving for that which will prove of value to humanity in the direction indicated by prominent inventors of the past.

Nearly the whole world to-day is bowed down in worship. On bended knees or with uplifted hands, or prostrate in the dust, nearly all humanity worship and pay adoration to what they know not. Hymns, songs, and solemn prayers are chanted, and exercises adopted which recognize the existence of a Supreme Intelligence! There is some grandeur in true worship, even before a myth, a fabrication of the brain alone.

Certain days are regarded as sacred on account of the direct connection of a Deity with them, whether real or imaginary. Fasting and prayer, and various devotional exercises are adopted with reference to a Superior Intelligence, in regard to whom the world knows but little. The keenest vision never saw him; the most powerful microscope never revealed his presence; the wonderful magnifying power of the telescope never unfolded to the mind of man the existence of a being who is all powerful; the vast stages in the spirit-world appear to know nothing in reference to such a character. Under such circumstances, shall we continue our search?

There seems to be an insatiable thirst on the part of humanity to learn something in reference to Deity, and whatever may be the result of the researches of the ablest minds, still the same mystery will be manifested as at the present time.

It might be well to take while standing amidst the chaos of ideas and the appalling darkness of the present conflict of opinion, what evidence we have that there exists any intelligence that unfolded these worlds and systems of worlds that deck the fair surface of the sky. Shall we exclaim with Emerson, "It is order that did all this!" or that there is intelligence without sense, or sense without the organs of sense, or if the Deity is all intelligence, then have the auda-

Abner Kneeland, though not asking the question, intimates as much.

The Chinese philosophers have their Li or First Great Cause, and their views in reference thereto are peculiar. "It has neither life, nor intelligence, nor authority, nor body, nor figure, and though it is not spiritual, it can only be comprehended by the intellect."

Bishop Synesius entertains exceedingly strange notions in relation to God, couched in this language,—"Thou art a Father and a Mother, a male and a female; Thou art voice and silence. Thou art the Father of all fathers, and being without a father, thou art thine own father and son."

Ozilie says "that an absolute nothing is not cogitable." The Vedas declares "that as the web proceeds from the spider, and is again absorbed by her; as vegetables proceed from the earth, and hairs and nails grow on animate beings, so is the Universe evolved from the eternal Supreme Soul." Thomas Gale Forster says "that matter is another form of God, that by its means his thoughts are given forth," while Swedenborg declares "that man is the center of the influx of the spiritual and material." The Orthodox says that there are three Gods in one. The Hindu has a Creator, a Preserver, and a Destroyer. Paley entertains the idea that a Personal Intelligent Designer made all things. Spinoza has his absolute substance, but rejects the doctrine of final causes. Flitche claims with earnestness that God can only be known as the "Moral order of the world." Aristotle holds that God is a "mind immutable and impassable, an eternal and most perfect animal, perpetually employed in imparting motion to the universe."

What strange notions all these! These ideas are only flashes that reveal the grandeur of Deity for a moment, to be followed by still greater darkness.

The being these ideas unfold, is it evanescence the thought, and do not answer the demands of the human mind.

Now, if order, as declared by Emerson, was instrumental in fabricating all things, and that there is no design conjectured therewith; then, of course, the necessity of an intelligent omnipresent influence, can be dispensed with. Yet the very idea he entertains against the existence of a Supreme Intelligence, is the very best that could be advanced in sustaining the theory that one does actually exist.

For a moment, glance around you. The eye never becomes weary in winging the endless variety that characterize the workings of the unseen forces around us. There is beauty everywhere; untold grandeur in all things. The moving cloud speaks a language; the flashing lightning has a meaning found only in the lexicon of nature; the roaring thunder expresses a sublime idea; the murmur of the breeze tell no idle tale, and even the terrific whirlwind expresses a grand mathematical principle, and moves in accordance with law. There is a language in all the manifestations of life. The moving chariots in the regions of space, spoke a language that Kepler understood, and which he has expounded in his astronomical principles.

The law of gravitation is such that its attraction increases as the distance of the attractive object diminishes, and diminishes as the distance of the attractive object increases, and the rule never varies.

Not a ray of light that comes from the twinkling stars, or dances in the regions of space, carries the fair face of nature, or sips sweetness from the dew drops, but tell you that the angle of incidence is equal to the angle of reflection, and that the sun will always hold good. Did blind chance do all this?

Look at that sensi-plant. Within its tiny fibers there is a beautiful thought, a flash of intelligence from the infinite mind. Its little soul seems to be buoyed up with the poetry of life, and who but a fool can glance at it without loving it? We have watched it day after day, witnessed its wonderful actions, and striven to explain the cause thereof. Touch it, and it will faint,—drop like a tender plant under the blighting influence of the pestilential Sunbeam. Place it between two mediums, and the will of either, directed upon it, will sometimes cause it to wilt as if dead. Strange weird creature, a little delicate plant infused with such an element that it can feel the influence of a thought! Yes, a thought will sometimes cause the sensitive plant to tremble like the aspen leaf. Did order, blind, automatic order, do all this? Did chance give it sensitiveness and its wonderful delicate organization?

There is one flower, whose home is only in the mountains where the wild birds sing and the gazelle walks in its native majesty,—there it only opens its little cup to gaze on the midnight stars, and meditates on the grandeur of God's vast universe. At a certain hour of the night in its mountain home, whether by the side of a murmuring spring, or overhanging some rock, it opens its cup to gaze on the scenes around it. But when the gates of heaven are closed, and the light of the stars shut out, it folds itself, the tint of its leaves grow paler, and an expansion resembling sleep passes over it. Amidst the scenes of its mountain home, listening to the rippling stream or the stately tread of the wild deer, it seems to be imbued with intelligence. Did blind chance, or order without intelligence, do all this? Look at the floral clock that Linnaeus first arranged,—twenty-four different flowers, and each opening its cup at a designated time, indicating the hour of the day as correctly as the best chronometer. Behind this regularly, this perfect action on the part of these flowers, can there be blind automatic force or chance? (We here adopt the reasoning of Andrew Jackson Davis.) One has five stamens, its calyx and corolla, each five parts, and it unfolds its blossom precisely at ten o'clock at night. Each succeeding flower, as the new year dawns upon us, and spring comes, possesses precisely these characteristics—it has five stamens, and its calyx and

at night, it commences to unfold its little cup. It is finer, each succeeding year, preserves the same organic structure, precisely the same structure in all respects. Now here a design, a plain palpable design, and is there behind it a designer? Supposing this Designer can not count, what are the chances against this combination of forces three times in a single flower?

The gamster has his idea, and he tells you that the chances against turning up the fives on two dice, twice in succession, are just twenty-five, or the square of five. The chances against producing the same flower, as above described, providing chance, blind chance rules, would be the cube of five, or one hundred and twenty-five. Yet it would be even more than that, for at precisely ten o'clock at night, it commences to open its tiny cup, and each succeeding flower possesses the same peculiarity. Chance does not rule; Emerson's blind automatic order is a myth, and behind every manifestation of life there is a cause, in regard to which the world understands but little—is that so? We would not argue that plants have intelligence; yet there seems to be a shade of mind in the sensitive plant, and in those flowers that manifest so much regularly in their unfoldments from day to day. If the oyster, clinging to a rock in the ocean, and listening to the surging billows and the sea gull, has intelligence in its instinct,—why not the rose, the convolvulus, or the sweet flower, that stands queen-like on the mountain side? If plants have no feeling, why does some shrink when touched by man? The ancient Greeks endowed the Atrapa Mandragora, with all those acute sensations possessed by animals; declaring that it shrieked with pain when its roots were torn from the ground. But we alude to this incidentally, not desiring to enter into the discussion of that at present.

In glancing at the works of creation, we see that order characterizes all their movements and unfoldments. There is a mathematical certainty in the growth and unfoldment of the flower, and the perfected growth thereof, simply the answer to one of Nature's problems,—there it stands, sparkling in the sunbeams, its rainbow-tinted hues telling a grander tale than the arched colors transmitted through the cloud of mist, or standing out in bold relief near the dashing waters of Niagara,—with its five stamens and its corolla and calyx in parts; it presents the answer to a grand mathematical problem, and the originator of that problem, was intelligent consciousness—was it? The results that we always see around us on all sides, are simple answers or responses to those arrangements that produced them. The building that rises in stately grandeur, its gilded doors and windows, its frescoed work, its soft velvety carpets and its perfect internal arrangements, did not unfold as the flower does, but as there is an intelligence behind the former, so there is also behind the latter—is it so? The flower may have been brought to its present state of perfection through successive growths, still none the less true is the fact, that behind the life is germ or the delicate fiber that first started it on the royal road to princely beauty and perfection, giving it the colors of the rainbow and the breath of angels to go forth and render it acceptable to the sight of man, is something that organizes it. Blind chance is myth; Emerson's "order" is a faint dream of his brain. Intelligence organizes, sustains, and brings all objects to ultimate perfection; as far as our knowledge extends. But Voltaire, a questionable great thinker, ridicules this idea, and sits at its most withering sarcasm. Being one day in his garden, he heard the following conversation between a mole and an ant:

"Here is a fine fabric," said the mole, "It must have been a powerful mole that performed this work."

"You jest," returned the ant; "The architect of this edifice is an ant of mighty genius."

This idea of V. Haire's is very great a genius and thinker, still there is a depth of meaning to it that will excite attention.

This day millions assert that man is made in God's image, and like the mole they can declare, as they gaze at the earth, "It must have been a very powerful man that performed this work." To-day, then, by a large number of earth's children, God is recognized as a man on a large scale, possessing infinite power, and presiding over the destinies of individuals and nations. This idea is perfectly natural. The human mind in recognizing a personal god, would not be true to itself if it did not entertain the idea that he was simply an enlarged man, and as the mole would not agree with the ant in reference to the creator or constructor of that fabric, we may expect the Congo Negro to believe that God is black, the Indian that he is red, the Anglo-Saxon that he is white.

Oh, is there a God? What a conflict of views! What strange conclusions different minds arrive at! Is it true that there is no God, no intelligent consciousness that manifests itself in those magnificent chariots that rush with fearful speed through the regions of space? Is all this the result of chance, blind automatic order, or an inherent unconscious tendency of matter? Give us light on this subject! Whether a design in the works of creation demonstrates the existence of God, will be fully considered in forthcoming articles.

To be continued.

A New Volume.

With this issue, we commence a new volume of the RELIGIO-PHILOSOPHICAL JOURNAL, by presenting our readers with a paper well filled with intellectual delicacies. It is with no misgiving, no faltering steps, no hesitancy, that we again venture forth, to gather from the noble minds of our many contributors, those germs of thought that shall only radiate from the columns of the forthcoming JOURNAL, and which will prepare the way for the advancing hosts. Established on a firm basis, not only financially, but in the warm hearts and minds of an appre-

ciative people, it will reflect the benign rays of the true Spiritual Philosophy, until the dark places are made light, and superstition sets to rise no more. We feel proud of our success, for that indicates a financial and intellectual strength, both to a great extent accumulated from our subscribers and contributors, and to them we give all praise!

We shall continue on in the good work, devoting our energies and means to the promulgation of the Spiritual Philosophy. The JOURNAL will be a complete index of passing events connected with Spiritualism in all its phases, and we shall aim to make each number well worth the price of one year's subscription.

Connected with Spiritualism are kindred subjects—all links in that beautiful chain which opens the doors of the spiritual spheres, and they will receive that a tent which they demand, from the pens of the ablest minds of the country.

While we recognize that Spiritualism is a grand truth, we would not be unmindful of the fact, that there are thousands,—yes, millions who have never been instructed in its beautiful doctrines, and we would, therefore, urge each subscriber to send in an additional one, that the glad tidings may spread, the world be redeemed from superstition, and the human mind made free! God and angels bless those friends who have interested themselves in our behalf, by procuring new subscribers, for in so doing, they have become instrumental in sowing good seeds that shall bear fruit, and of which they shall have a share in the "good time coming." As an exponent of the Spiritual Philosophy and kindred subjects, the JOURNAL will not be excelled. "Success" is written on its fair pages, and as the River of Time washes against them, that word will only grow more brilliant and more enduring. Those who kindly assist us by extending our circulation, will have our heartfelt thanks.

Spirit Power in Healing.

Among the various phases of mediumship, that of Healing is entitled to a great share of credit, for through its instrumentality, suffering is relieved, and in so doing a convert to Spiritualism nearly always follows. Our healer may well be considered Moral Reformers, for through their instrumentality practical lessons are taught, that could not reach the public in any other manner. Those who will not attend lectures, to listen to those beautiful gems of thought that come forth from the lips of our inspired speakers, will, when death is approaching, and orthodox doctors regard their case as hopeless, secure the services of Healing Mediums, who generally relieve them. Among all the list of Healers, no one is meeting with better success than Mrs. A. H. Robinson. With a clear vision she sees the disease, detects its nature, locality, symptoms, etc., and then prescribes therefor, never failing where a cure is possible, to afford relief at once.

Her success has been truly remarkable, and her charges so reasonable, that all can secure her services. Devoted to her work, intensely interested in relieving the suffering of humanity, she has attracted around her spiritual assistants interested in the same direction, and aided by them, she can not be otherwise than successful. She is constantly receiving letters speaking of her success. The following is from an old lady, Mrs. A. H. Robinson. "I have only take a brief extract, giving it exactly in her own language:

Mrs. A. H. ROBINSON.—I have read your advertisement, and I want you to try your spirit power on me, for I am greatly afflicted with the rheumatism. I have it all over me—in my back, hips, legs, ankles and knees. I can not lift my right foot from the floor. Sometimes when I sit in a chair, my feet are in a cold condition; then comes on a burning fever; then I am in great distress with them. I have been so ever since the middle of February. I haven't walked a step since that time. I shall be seventy three years old if I live to see the 8th day of this month.

MAHETABLE STRINGHAM.

On receiving the above, Mrs. Robinson prescribed for her, and soon received another letter from her, showing the wonderful effects of her treatment:

Mrs. ROBINSON.—DEAR SISTER.—I thought I would write and let you hear how I am getting along. I am much great better. I have walked about my house with crutches for the last two weeks. We have done everything near as we possibly could that you ordered. I have worn the positive and negative remedies ever since you sent them.

MAHETABLE STRINGHAM.

Jacksonville, Ill.

—The Providence Journal gives this account of the death of Henry C. Wright: "He entered Mr. Dorsey's paint shop about seven o'clock in the morning, and was engaged in reading to Mr. Dorsey a manuscript letter, which he, Wright, had recently written to Wendell Phillips. The deceased complained of a dull sluggish pain in the head, and in a moment after dropped slowly over sideways, when he called upon Mr. Dorsey to help him. He then complained of a very peculiar and somewhat disagreeable feeling. Soon afterwards he leaned his head forward upon the desk in front of him, foamed a little at the mouth, and became insensible. He died between twelve and one o'clock."

—A singular experience recently happened the Rev. Dr. Kramer, Rector of the Episcopal church at Summit, New York. A few days ago he officiated in Rev. H. Tyng, Jr.'s church, in New York City. While preaching, he was suddenly afflicted with blindness, and obliged to close the service before their proper termination. During the war he was chaplain in one of the New Jersey regiments, and afterward was assistant to Quarter Master General Farine, at Trenton.

—Mrs. L. B. Lowrie, located at No. 411 State St., is an excellent clairvoyant physician.

—The third annual convention of the State Association of Spiritualists of Minnesota, will be held at Minneapolis, Minn., October 21st, 22nd and 23rd. Our esteemed sister, Harriet E. Pope, presides the call.

—A mistake occurred in the publication of the call for a convention in Iowa. Brother J. F. Davis informs us that the invitation to speakers to attend, is general.

—Brother T. S. Wellington informs us that if a speaker would come out in his section, Little Sioux, Iowa, they would find something to do.

—Brother J. B. Ferguson has returned, and through Dr. White, of St. Louis, says: "Dear sister, I am free! I am free! And in your midst to bring you strength and consolation. I can not express myself in this way as I would wish. As soon as possible I will try and control this organism to speak to you and those who may assemble here from time to time. My labors in the physical form are ended, but not finished. My mission will go on only from a higher and nobler. I think I can work to much better advantage now: God bless you and my spirit will continue to aid you and all humanity. God bless you."

—Mrs. M. J. Wilcoxson had been speaking at Flushing Long Island. She soon returns to New Castle, Pennsylvania, to labor in that vicinity a short time.

PERSONAL AND LOCAL.

—Mrs. N. M. Wright, of Boston, a good inspirational speaker, will answer calls to lecture. Address her in care of the BANNER office.

—D. W. Hull speaks at Covington, Ind., during October.

—The friends in Louisville, Kentucky, now hold regular meetings in Temple's Hall. Mr. Jewel has been elected as President; R. E. Smith, Vice President; G. H. Kidder, Secretary.

—Clara A. Field and Mrs. Bradbury are ministering to the spiritual wants of the people of Louisville, Me.

—Dr. Hahn, a prominent Spiritualist of England, lately died. "Human Nature" speaks of him as follows: "A dear brother Spiritualist has just left us. Dr. Hahn, of Stuttgart, whom I gave you a notice in 'Human Nature,' of February last, has come to join the hosts of our kindly helpers in the Summer Land."

—Mr. A. E. Doty, of Ilion, New York, will attend funerals in Herkimer County, when desired. He was once an orthodox minister.

—Moore Hall is engaged in Cincinnati for two months.

—J. T. Mouley, attorney-at-law, in Vancouver, Washington Territory, writes us that he has read the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER or LIGHT with great satisfaction and profit, and that he now thinks of entering the lecturing field, in that far off Northwestern clime. Now is the time, and that is the place, good brother, to hasten to the performance of thy duty as a messenger of the good news and glad tidings from the spirit realm.

—A friend sends us a notice of the Kent County Agricultural Society, held on the 21st and 22d, inclusive. Would have inscribed it, but it is now hand-edited in earlier.

—Austin Kent has been very sick, suffering from a severe attack of hemorrhage of the bowels. He is now convalescent.

—The Fox Lake Representative speaks in high terms of the lectures of J. O. Barrett at Fox Lake a few evenings ago.

—Mr. and Mrs. Calkins, healing, test, and business mediums, propose to visit towns in Northern Illinois, or Indiana, and stop for a few weeks in a place, at such times as shall be agreeable to the friends. Address them at their residence, Green Garden, Will Co., Ill.

—A new Spiritualist society has been formed at Lapeer, Mich., with Edgar Hudson, President; Heron Stimes, Vice President; N. F. Wadsworth, Secretary; and John Brock, Treasurer. Twenty joined at its formation.

—The house of a wealthy widow lady at Memphis, Tenn., has been beset by spirits during the past five weeks. The persecution consists in the throwing of apples, biscuits, buttons, crackers, crusts of bread and leaden bullets.

—The BANNER says, "H. F. Fairfield called upon Monday of last week, looking well and full of the spirit. He predicted a great revival for Spiritualism in the present fall and winter. Mr. F. will engage in Lynn in the present month. He is also engaged for the month of October, in Salem. After that he is free to make engagements."

—Mrs. Anna M. Middlebrook has been entertaining the good people at Dryden, New York. The NEWS says, "Mrs. M. has done much to enlighten the minds of the masses on the subject of Spiritualism; she has given useful ideas on the life that now is, and is to come; her themes have been practical, scientific and spiritual, calculated to affect the every-day life, the motives, actions and conditions of men, the sum of which molds and forms the individual's character. All her friends are eminently satisfied with the good and the success she has achieved, and speak their thanks in various ways."

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MELIUMSHIP AMONG THE MORMONS.

Questions Concerning Martin Harris and The Book of Mormon.

From the Salt Lake Tribune.

Editor Tribune:—I perceive by an article in the *Deseret News* that Martin Harris, one of the witnesses to the Book of Mormon, is in our city, a fact which, I notice, the *News* takes advantage of to make considerable capital. This circumstance has given rise to some enquiries in my mind, which I should like you to solve for me if possible. My questions are as follows:

1st.—What particular, if any, did Joseph Smith differ from the class of persons known as spiritual mediums in the States?

2nd.—In what way was Joseph Smith operated upon in the translation of the Book of Mormon?

3rd.—Can you give me any information concerning the "Urim and Thummim" by aid of which Joseph Smith translated the Book of Mormon?

4th.—What, in your opinion, was the nature of the phenomenon which occurred to Martin Harris and the other witnesses?

5th.—By what means did Joseph Smith ascertain that those beings who visited him, had divine authority more than any other spirits? I should like to have this question answered by you, because it has always puzzled me to find the foundations upon which the assertion of the Latter Day Saints priesthood to authority rests. There are so many persons who claim to have been specially and divinely authorized to represent the Almighty, that it is an important question how Joseph Smith knew that his angels were more divinely authorized than any others. Can you tell me?

Such answers as you can give to these questions, will much oblige.

A Student of the Tribune.

We take great pleasure in answering these questions inasmuch as a great amount of ignorance exists concerning all matters of a spiritual kind. Even the bulk of the Latter-day Saints, including the priesthood, are profoundly ignorant of the nature of all spiritual phenomena as we shall abundantly show. Not that they are unacquainted with the phenomena—they have seen much of that in their time (though not of late years), but they do not understand its philosophy. If such persons will patiently follow us in our answers, we think we can present some points which they have not heretofore thought much about. We will turn now to the first question, or that concerning—

JOSEPH SMITH AND MEMBERSHIP.

This question is with regard to the difference between Joseph Smith and other persons now known as "spiritual mediums." We reply that, so far as the phenomena of spiritual manifestation went, there was no difference.

Joseph Smith was simply a medium, although not so perfect in his mediumistic gifts as many persons now living. He saw spirits, comparatively speaking, on but a few occasions. So great has been the development of such powers since his time that there are now hundreds of mediums who can see and talk with spiritual beings at any moment.

Speaking of his first vision, Joseph Smith says that "when he came to" he found himself "lying upon his back looking up into heaven." Evidently he had fallen into what is called a trance and had been unconscious for a time, just as all mediums are when perfectly in that condition. In receiving his revelations in after years we are told that he would "lean his head upon his hand" and get some one to write while he dictated the thoughts or inspirations which were passing through his mind. This is how mediums do the world over. William Clayton of this city will bear testimony that Joseph Smith received his revelations in this way.

The revelation on Polygamy came on this very principle, and this will explain how it is that the misconceptions of humanity get mixed up with inspirations of heaven, and how it is that all inspirations are imperfect. All revelations, even if given by the divinest personage in existence, must be less than human because of the imperfections of the vehicle through which they are given. In this way it was that Moses, Elijah and others claimed their own crowns and harbored ideas up with their inspirations, and put out the compound as "the word of the Lord."

To pass. Impressionable revelations through a man's brain as in the case of Joseph Smith, is as difficult a task to execute perfectly as running a pure stream of water through a very muddy one—they will get mixed. The man's own thoughts and ideas will more or less influence and color his inspirations. Hence the folly of those who worship the Book of Doctrine and Covenants or any other record of Revelations. All prophets from the highest to the lowest are and must be fallible as the vehicles for the transmission of ideas. It is precisely with inspirations as it is with ordinary light.

The light may be pure, in fact heaven's own golden sunlight, and as divine as any that radiates through the universe, but it will be tinged by the medium through which it passes, and become red, white, blue or green light, according to the color of the glass, although it was pure white in the first instance. So it is with impressionable revelations: they are the most "risky" flings in existence. If given by Jesus himself, they are liable to be warped and twisted in the hands of the prophet or medium. Imagine the folly of the mediumship and tying itself down for all time to these revelations coming singly as thoughts through the brain, as many of Joseph Smith's did! And when we add—no revelations have come in this way. These acts are now breaking on the minds of the Latter-day Saints. They are beginning to understand that Joseph was a medium, and so far, different from no other. But he had, we contend, a far higher mission relating to humanity than the bulk of such men have. He was however, not infallible on that account. Revelation was transmitted through him on the same principles and was open to the same natural difficulties and liabilities to error.

JOSEPH SMITH'S MISSION.

The philosophy of Joseph's mission was simply this: The great spiritual world were desirous of opening up communication with this earth, in order to bring about the vast changes which that intercourse is designed to result in.

They were about to develop mediums or impressionable people through whom they could talk to mortals by the thousand; and they made use of Joseph Smith, who was a natural born medium, to raise up a people to assist in this great work. The main thing they expected to accomplish through Joseph was, the gathering together of an impressionable people, who would believe in continuous revelation. This great point gained, it was but of little consequence if a few errors were interwoven with his creed, as it was well understood that when communication was once practically established to any extent between the two worlds, all errors could be easily corrected in due time.

THE BOOK OF MORMON WAS PRODUCED.

Joseph Smith's day the philosophy of spiritualism was partially unknown, and Joseph Smith was as ignorant of the rest of the world on that subject. One thing that was particularly ignorant of was the most common forms of spiritualism, or manifestations or impressions: In such cases he was ignorant of the forms of life, they being

of the Universe. It was not then understood, as it is now, that all the spiritual impression or inspirations which good men and women have are produced by the influence of organized intelligence or departed spirits. When the spiritual personage who thus acts upon the brain of a mortal is a celestial being, it is very appropriate to call this influence the inspiration of the holy spirit, for it "holy" and divine; but it is not the Holy Spirit in the sense in which those words are commonly understood.

Joseph Smith knew nothing about these facts. Like many people now in this Territory, and elsewhere, directly a vivid inspiration went through his brain, he concluded straightway that it was God Almighty Himself from his throne addressing him. He saw no person, and being assured that the influence was something supernatural, feeling moreover that it was peace and good, concluded that of course, such inspiration must be directed and immediately from the Almighty. The being who gave inspiration could impart measurable and even what are called the spiritual sensations, and even what are called the spiritual gifts, was not known in Joseph Smith's day.

Thousands since then have had it demonstrated to their satisfaction that departed but pure spirits can do all this. Hence, those spiritual manifestations which at one time were supposed to be produced directly and immediately by the Holy Ghost, are now known to be brought about by guardian angels, and oftentimes by our friends and relatives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and their own advancement. It was not the policy of the Heavenly world to disabuse Joseph Smith's mind on this subject at that time, because, while it made no material difference to such "truths" as advocated, the idea that they were inspired by the wonderful and incomprehensible Holy Ghost gave them importance in the minds of the ignorant, who would have rejected the very same truths had they thought they were only the inspiration of perfected or highly progressed men.

Now, the Book of Mormon was "translated" by brain impressions produced on the mind of Joseph Smith by spiritual beings, who stood by him and impressed him with their thoughts.

These impressions came to his mind like vivid ideas, like all other impressionable mediums, he had to clothe in his own language. Hence the want of grammar, the inflected style of some of the language, and the repetition with which the Book of Mormon abounds. Had Joseph Smith been an educated man accustomed to literary composition, the very same impressions would have been so differently worded that they would have made altogether another book, although the ideas would have been virtually the same.

THE "URIM AND THUMMIN."

We now turn to the question. What kind of a thing was the "Urim and Thummim" and how did it operate? Orson Pratt says that the "Urim and Thummim" consisted of two transparent crystals "set in two rims of a bow." The High Priests of ancient Israel made use of crystals of this kind into which Joseph Smith, they would gaze until certain spiritual influences began to work upon their minds. But neither the ancient prophets nor Joseph Smith had the least comprehension how the operation was brought about. Of course, both he and they attributed all they did not understand to the "power of God." The explanation of the phenomena is, however, simple enough. These crystals, or "Urim and Thummim" acted as a common Seer or "Peep Stone" does now—a day. It helped to concentrate the brain so that it could be internally operated upon, or controlled by spiritual beings. Many persons gaze into these "Seer Stones" until they see personages and various scenes, as they suppose, in the stone. The fact is they see nothing in the stone. The stone only helps them to see. The power is in the brain. There can be nothing in the stone; it simply by assisting concentration of mind, helps to bring the looker into the condition in which his clairvoyant faculties and powers of vision are excited into action.

The "Urim and Thummim" consisted of a Seer Stone, and they assisted Joseph Smith's undeveloped mediumistic power, so that his spiritual guides could operate upon him; and there was nothing more miraculous about them than in the case of any other "Seer Stone." Joseph Smith would look into his "Urim and Thummim" until he would see words which he imagined were in the crystals themselves. In reality the words were in his brain, into which they were impressed when the focusing of his thoughts on the crystals had brought him into the proper condition to be operated upon. One curious fact was noticed by Joseph Smith himself, with regard to these crystals. He discovered that after a time he could translate without their aid. How was this? Like all other mediums, the "Seer Stones" were only necessary to help his spiritualistic development; when that was sufficiently brought about they were no longer necessary.

A. Jackson Davis, the Seer, tells us that for years he had to be thrown into the inspirational condition by the aid of an operator or mesmerizer. After a time he became so developed in his inspirational power that he could enter the necessary condition by the force of his own will, when his mind was in a suitable state. This was the way with Joseph Smith and the "Urim and Thummim" he had been accustomed to him, and his inspirations were developed and increased by use. In Joseph Smith's language, "the spirit of revelation increased upon him" so that he did not need the "Urim and Thummim" any longer. A spiritual medium of our day who understands the phenomena, speaking of the same thing, would simply say:

"He became so developed that he no longer required any external aid to throw him into a spiritualistic condition, or one in which he could be acted upon."

MARTIN HARRIS AND HIS TESTIMONY.

The next question is as to the nature of the phenomena to which Martin Harris bears testimony. In Martin Harris's case, we have a very common phase of mediumship. Martin Harris, David Whitmer, and Oliver Cowdery were all mediums of a certain kind. They were all clairvoyants or natural Seers to a greater or less extent. They prayed together until they got into that condition which brought their clairvoyant powers into exercise; when they saw the spiritual personages who were controlling and influencing Joseph Smith, who told them certain things respecting the Book of Mormon.

There is no particular wonder that they have never denied their testimony, because it was double, true; but there is nothing very astonishing about it, although it is true. Hundreds of persons who possess the Seer organization, have seen such angels, or spiritual personages since that day; some of them of lower, and some of higher degree. Had Martin Harris and the other two witnesses not possessed the faculty of Seerism, they would have stayed until their heads were gray, and all the hosts of heaven combined could not have caused them to have seen a spiritual being. Doubtless Joseph Smith was impressed to select men of the proper organizations, so that they might be operated upon in the necessary way. It is also true that the spiritual instructors had a special object in view in operating upon these particular men, and in giving them a peculiar testimony. But aside from this fact the manifestation was based

on purely natural grounds, and there was nothing specially miraculous about it. Such manifestations are not, as we have ignorantly been led to suppose, the peculiar property of the Church of Latter-day Saints. They belong to all humanity, and are now occurring, in greater or less degree according to development and the spiritual aspiration of individuals, in every part of the civilized globe.

THE DIVINITY OF THE PRIESTHOOD.

We now come to the last, and, perhaps, the most important of our correspondent's questions, because upon it the whole fabric of Mormonism stands or falls. Our readers will do well to read the question. In fact, it is as follows:

Did Joseph Smith have any method of ascertaining that those beings who administered to him were more divinely authorized than those who have visited or inspired other persons, who have claimed divine missions?

We can only answer this question by asking another. If he can any one tell us any spiritual or divine principle in divinity? Then he must be told that he has in one way to test the divinity of any message or profound inspiration, and that is by its quality. Joseph Smith had no power to test his angelic on any other principle.

There is a great deal of talk among the Latter-day Saints, about his having "keys" given to him; or, in other words, certain "signs and key-words" by which he could tell these spirits who belonged to the true order from the false. It is taught that there is a sort of divine Masonry among the angels who hold the priesthood, by which they can detect those who do not belong to their order. Those who cannot give these signs correctly are supposed to be imposters. Now it is assumed that these secret signs were made known to Joseph Smith, and that by their aid he was able to escape deception from evil spirits, and hence it is argued that the authority of the priesthood is known to have come from a divine source. The folly of such an idea is seen at a glance. For even supposing that there are certain sacred signs by which divine beings can be distinguished from evil ones, the question arises in the mind of a moment, how did Joseph Smith know that the angel who brought these "signs" was a divine being to start with? How did he know this angel did not deserve him? The angel's "signs" did not prove him true, of course. Any body could bring "signs" and "keys" of any kind, and even a devil.

These impressions came to his mind like vivid ideas, like all other impressionable mediums, he had to clothe in his own language. Hence the want of grammar, the inflected style of some of the language, and the repetition with which the Book of Mormon abounds. Had Joseph Smith been an educated man accustomed to literary composition, the very same impressions would have been so differently worded that they would have made altogether another book, although the ideas would have been virtually the same.

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These prove nothing for the doctrine of those who hold or those who are healed. And so with the gift of tongues. We have before us a certified list of dozens of ladies and gentlemen of reputation in the United States who, in the presence of special witnesses, have spoken in tongues—Heb'ew, Greek, Italian and many other languages, which they were known to be perfectly ignorant of. We have the names and addresses of these persons with the certificates given, and lack of space alone prevents our publishing them.

The whole philosophy of speaking in tongues, too, is now understood. That which was once supposed to be brought about by a special and wonderful exertion of the "power of God," is now known to be produced by "entrance." In other words, the person speaking in tongues is controlled by a spiritual personage who speaks, through his or her organization, the tongue of the spirit-world or some tongue with which the spirit was acquainted, when in ecstasy. The tongue may be produced by a spiritual being—one of the ancient apostles, for instance, or it may be inspired by a religious fanatic of some kind who has not left the earth a year. In and of itself the tongue proves nothing. It may not be divine in its spirit or character or it may not be. Anyway, it does not declare anything for the divinity of the priesthood, which it does not possess it. Yet these very tongue, tongues, etc., are the foundation upon which thousands of Latter-day Saints fall back when the priesthood cause them to engage in enterprizes which their own judgment would not sanction. They remember the healing, the tongue or the vision, and think that surely their dictators must be God's priesthood or they would not have received these gifts in the Church, little dreaming that all these manifestations are natural affairs and brought about in thousands of cases, by spirits but very little superior to themselves.

That which will apply to healings and tongues, applies with equal force to dreams and visions. These are natural laws, as simple as those by which telegraphing upon the wires is brought about, by which our guardian spirits, as well as the loved who have passed away, can impress us with dreams and visions, or by which they can fill us with a portion of their happy influence.

These which are produced precisely as the other, are the production of the inner life more or less advanced, who sees a little further into the future, or who thinks he does, speaks his conceptions through the organization of some mediumistic brother or sister. This is the reason why preachers, which the speaker was fully assured were not given by himself, have so often partially failed in their fulfillment. The inspiring being was but human and therefore imperfect in his calculations.

In this manner we can sweep away the entire foundation upon which the absolute priesthood system of Mormonism stands. Its claims are upheld by ignorance and they dissolve at a touch. Light is breaking in Utah. Truth is thundering at the gates of superstition; they must go down, and reason and enlightenment will march gloriously through. And in this Territory—the most iron-bound and mentally enthralled of any spot on earth—will yet be the most independent and daring thinkers the world can produce. Joseph Smith's mission will have a new birth, and all the testimony his disciples have received from the invisible world will yet be found to have been pregnant with meaning and great purpose, although not that purpose or meaning which we in our ignorance supposed.

CURIOS INCIDENTS.

Predictions—A young Lady Entranced.

LETTER FROM LYDIA H. BAKER.

DEAR JOURNAL—Permit me to give you readers a little spice to the dish that Drs. Fairbanks and Underhill are treating your readers to.

In the wilds of our Texas Prairie, I have little to offer but the spontaneous growth of a self-made mediumship, while learning the "bitter way." I am not disposed to cavil about the word, "Animal Magnetism," and care not what it is called, but I can identify with the old Mohawk, that I am often shown whilst in the unconscious trance, an electrical formation passing between myself and the spirit, producing the necessary conditions.

At one time, the spirit controlling came and endeavored to establish it, and merely formed a sufficiency for me to recognize that the reason why she could not do more, was in consequence of a derangement in my health, and she stepped before me and laid her hand upon the pit of the stomach and healed me, thereby establishing this magnetic current, then telling me to go home at such a time, for a son would be born to a sister, telling conditions of its birth. I obeyed, and found the message true to the letter.

I could mention many singular cases, but leave them for a little amusing incident, independent of spirit control. When first developing as a medium, I was sitting daily with a very intelligent young lady—Mattice H., and who, though partially developed herself, was a member of the Methodist Church. There was a big meeting going on, and one night when Mattice H., and myself and a married sister and husband, being the same name of the young lady friends went into the altar to get religion, and thought Mattice H. believed it might be work of progress, that grace, she went into the altar and talk to them, and the moment she stepped within the circle of seekers, she fell, stiff and rigid as in a trance. Her sister came to me, to go to her and bring her away. I felt that I could, but feared to face the big audience. I took the baby and sent Jennie. She returned without success, and we sent her husband, and he also failed. Then she made a second effort, when I refused again, but all to no purpose. It was getting late, and I realized my little charge, and went myself to speak to her, until a few yards from the door, when she exclaimed, "Oh! Miss Lydia, I am so glad you came to me. I wanted you to come so much, for I knew that you could relieve me, though my own friends were all vain." I asked, "Did you know what was the matter?" She replied, "Yes; I knew I was under spirit control, that you could remove." I said, "I had often been called by my spirit monitor, a controlling medium; and very often controlled spirits had her over her controlling principle, that was fearful, but at this time, I was in my normal condition, and made no particular effort to demagnetize her." The question is, what did this, if it was not magnetism in me?

"And again, I have been showed another species of magnetism, that is designated "Planetary magnetism," and have been told that it is also a process of growth, at first lacking force to reach out from our planet to the spirit sphere surrounding it, but increasing in the evolutions of time, until it has met a like exhalation from the spirit sphere, when the two commingle, and

form an atmosphere that inaugurated our present spiritual dispersion. I have a written message with diagrams given me, upon this, while under control, that fully answers the question, why we are now better able to communicate with spirit-life.

Original Poetry.

Written for the Religio-Philosophical Journal.

PEPPERS.

BY ELIZA A. PITTINGER.

Bound, bound, bound!

Jingling, jingling sound,

Thrilling o'er the measured beat

Of the country, town, valley,

Or the dark forest alleys,

And the dim and eager thronging of the densely-crowded street;

In a deep and solemn tone,

And a melancholy moan,

Comes the harsh, discordant wailing of this mournful monotone!

On this most prophetic sound,

Mournful, solemn and profound,

On the great electric wire,

Of the life-suspending lyre,

From each key and thrilling octave rings a most discordant groan!

Bound, bound, bound!

In an iron fetter bound!

Ories the toiling child of genius in a web of fortune bound!

Ob, from out his lone's cell

My his soul triumphant rise, and in exultant music swell!

Bound, bound, bound!

From the deepest depths of pain,

Where the heavenly germ was lain,

In a web of fortune bound!

From the toiling child of genius in a web of fate is bound!

Bound, bound, bound!

In a melancholy sound,

Sings the maiden, heavy laden,

As she listens to the swell

Of the music and the rhyming,

And the most delightful fulsome bell!

From the hopeless cell of woe,

When the merry peals resound

To the blending of the spirits in a union firmly bound!

When the pealing,

Fondly stealing,

All the future pain revealing,

In the silver tints of feeling, where the soul is fondly bound!

Bound, bound, bound!

In a silver fetter bound!

Sings the maiden, heavy laden,

As she listens to the swell

Of the music and the rhyming,

And the most delightful fulsome bell!

From the hopeless cell of woe,

When the merry peals resound

Written for the Religio-Philosophical Journal.

Harmony—What is it?

Letter from Veritas Number Two.

DEAR JOURNAL:—I wish to be held personally responsible for what I may say in this article, for it may be that many honest co-workers must, and will, differ with me widely in my practical application of the above term. A sort of leader in one of our spiritual papers has so arrested my attention with its manifest significance that I feel to ask the question at the head of this article. Each one of course will define "harmony" from his own conception thereof. But to the article referred to, which is a quotation from the *Present Age*.

The writer says, "Each one of our papers are answering the demand which brought them into existence. The one thing most desirable is that each shall, like the pioneer, cavalry, infantry, and artillery corps of a grand army, move forward in a harmonious action against a common foe, and victory must ensue. If we find that by accident or misapprehension, as is sometimes the case, any of the sub-divisions of the army are producing confusion by attacking each other instead of the common enemy, the wrong should be at once righted." Now, all this at first glance may look plausible, especially to the superficial observer; but it is clinched in the fraternal language lies the whole kernel of the position, and no illustration could have been selected so entirely counter to the real harmony of our cause as this. We are told that each one shall, as "the one thing most desirable," become one of "the pioneer, cavalry, infantry, and artillery corps, move forward, etc." Unpopular as it may make us, we beg to dissent from any organization of forces which must inevitably carry with it the very mistakes and usurpations which we are constantly ascribing to a "common foe." For our life we cannot look at this little clause, but *presto*—up pops to our curious vision, the little *Mr. Mrs.*, Colonels, Brigadiers, Captain, and a big General somewhere, who must take the word of command, and see how the rations are dealt out, court-martial the in-subordinate and promote his friends, go to Washington and have a good time with the President—if one can be found in such a state of thine, and be feasted and feted at our expense, &c.

We are always treading on somebody's toes, but it is only to get a hearing. Now, did our beautiful heaven-born philosophy come down to us in a military garb? Far from it! It came to *tear away* the pomp, and pride, and tyranny of servitude. When shall we hear the last of this "grand army" scheme? When shall we be as ready to meet every "foe" in our own ranks, as out of it? Every movement made with a view to hold our resources and opinions in subjection to anything smacking of a military surveillance, will prove abortive.

Only think of the Nazarene and his persecuted followers coming into rank and file under their leader, and moving forward in a harmonious action" under such a system. It is one of the greatest blunders to suppose that truly inspired men and women of any age can do it! No "Harmonious action" consists in letting each liberated soul follow its own "little Ghost," and accomplish its own work. If we may accept the record, the apostles were sent out on their separate missions, and they were to go through "all the world, preaching, etc." No Pope, no General to put words in their mouths, but each led on by the Spirit, freed from all creeds and creeds of ambitious men. The very root of inharmony has laid in this attempt to General our forces, and convert it into an army.

Had the time, means and talent expended in an attempt to proselyte to a leadership in our ranks, been devoted to the quiet, peaceful, and discreet unfoldment of our inspirational powers, what a work might have been wrought!

The blessed angels, when left alone, have thus far carried their meditum along to the proud summits of victory, triumphant against the combined hosts of bigotry and persecution. Talk of calling A. J. Davis into this "army" or Dr. Newton C. Fowle, Emma Hardinge, Addie L. Ballou, and a host of others! Who will hold the roll of red tape by which they are to be promoted? Who, with only a feeble taper, lit by the flint and steel of decaying usurpations, dare talk of giving a place or protection to these burning quenched lights of our heaven? Why don't we put the fertile plains and towering mountains, the whispering woods and billowy waters of the great deep, into our little puny limitations, and tell them they belong to our great army, and must go as we like? Just as inconsistent to plant men and women on our own individual platform; as if we should thus address the boundaries being of a God!

Every step in this movement shows how far short conservative organizations have fallen, when compared with the distributive, apostolic, and widely diffusive energies of *Mediumship*. Men and women; yes, babes and sucklings, touched by these silent fingers all over our fair zones, even to the icy barriers of the arctic,—what poor, feeble endeavors could have begun such a leavening of all human institutions! And taking the whole work of so-called organic co-operation, has it ever made any advance in securing this *harmony* which is rung in so many varying chimes?

Our thought and feeling upon this subject: may be imperfect, but while we love peace, while we feast upon the true *harmony* of the soul, we have never found it in compulsory codes, and do not believe it can live in connection with any real or implied subjection of our inspirational nature.

It is true, we want order, system, and quiet, fraternal co-operation, with a healthy modicum of the real; but when we are required to sacrifice our private judgment, our individual sovereignty, to the ridiculous dictum of another, "harmony" is out of the question,—and though we may submit for the sake of popular expediency, the soul revolts from the chain which is thus forced upon it. Or, if not thus hostile to the measure, it consents to a stratification of its own sense of right, and allows another's judgment or, perhaps, selfish choice, to still the sacred monitor of conscience, and thus turn the channels to the usurper's account. The present apparent inharmony of action belongs only to the material side of the subject.

Take away from every one of us the possibility of controlling a dollar, except what we have earned or may earn by fair, honest, legitimate labor, and nearly all this cry would cease. We should be forced to fall back upon our own individual resources of body, mind, and inspiration. It would prove a most lucrative and honest business, were we not taxed, imposed or drafted into volunteer services, under the name of "Quoique understandings," and the name of "Grand Army." Besides, we should not be obliged to levy upon the poor hand of workers every little sum, and forceable opportunity, for example; and so small could support a grand army.

the "Grand Army," and officially running in upon our previously advertised appointment, "Why don't you harmonize with us?"

Said a tall, long bearded brother, trying to get control of our hall, engaged some two months previously for our exclusive labor,—"Why don't you harmonize with us?"

Now, let me ask, can one of these advocates of "harmonious action" prove to us the possibility of agreement under such circumstances? We may as well own that we do not believe in a "harmony" which demands complete servility on one hand and gives complete control on the other.

It is as an excuse for organic effect, it is asserted that we have no centre without it, or that many little societies have strayed on the sands of disintegration,—we still reply that we are secure only as we trust to an individual centre, and learn to navigate our own craft. We have learned this by experience, and feel that local and individual needs are rarely or never supplied outside of themselves. S rapid, too, are these changes, at present, that we look for: as of infinite value to us, seeing it demonstrates the utter impossibility of *monopoly* under the new order of things.

We hope that every "old bottle" of the mouldy past, which is lagged in as a receptacle for the new wine of the kingdom, will burst instantaneously. We are perfectly willing our leaven should run foaming into the homes of the hungry, even if it goes by the pennyworth. And we like the little mills of God, which in almost every home, grind surely, and give the unadulterated article. We like the hand of God of course, we are with the voice and form of descending inspiration. We like the tiny rap and mystic touch which have already vanquished the "common foe" and compelled acknowledgement in ecclesiastical courts and councils all over Christendom! Fardon us, but the wife of the clause referred to, talks as if he was afraid, and like the renowned Falstaff in *Henry IV*, "I have no sight of her." Yet when we consider the "common foe" is already a prisoner! We don't build any more churches! We don't want any more colleges now for the special purpose of priest making! We pray for the time when armies shall be disbanded, and red-sape go to the rag-man's! But we would like a spiritual jubilee, when every one will bring a hearty clasp of the hand, a warm heart, a brain full of the spirit of God, and a spirit of brotherhood. We would like to harmonize with all the true lovers of "peace and good will to men," in those sweet and gushing melodies that roll up from consecrated hearts to the ears of our faithful guides, God's ministering spirits! We would like to wave aloft our banner in that grand procession of souls whose ministering forever, folded the names of the authorizers of the church, the church authority of the soul. Yet we can harmonize with every note in the scale of such a Jubilee!

When shall we have such a spiritual reunion and leave out entirely this base of true inspiration, this cause of inharmony? And there arose a contention among them who should be!—Captain General.

The Question.

The Halls—Were they Preachers?

We were pleased on reading Brother Moses Hull's evidence that he was once an Advent preacher, —that we think our brother honored by belonging to this family of first-class liars; and inasmuch as he was faithful to "the mammon of unrighteousness" and failed, we readily receive him into "everlasting habitation."

We expect soon to find certificates from Elder Miles Grant, in our columns, that he was once an Adventist, in his young days, and inasmuch as he was faithful to "the mammon of unrighteousness" and failed, we readily receive him into "everlasting habitation."

The leading Adventist in Danville, New York, openly say that they were "disappointed in their man." However that may be, we know not, nor do we care. We are not in the habit of helping him in fair debate, and can do it no longer. By the way, are there any of the prophet's Adventists who desire to tilt with us for truth's sake, on our favorite resolution:

"Resolved, The Bible, King James' Version, contains modern Spiritualism in all of its phases and teachings."

The discussion to be governed by strict Parlämentary usage.

What says Brother Zieg? Will he bring out his favorite advocate, Elder Stephenson, or his Brother Reid?

E. V. WILSON.

Written for the Religio-Philosophical Journal,

Angels' Visits.

BY REV. SAMUEL W. DUFFIELD.

Some brief, sweet smile, Which gladdens our wreath, And cheers the labor of a weary mile.

Some single word, Which now and then has stirred Our spirits with a sense of strength conferred.

Some clasping hand, Whose worth we understand, When friends are few and famine walks the land.

Some hope—whose ray Lights up a darkened day, And calls us into praise while yet we pray.

For ever & ever The angels come and go, And fold their arms about us ere we know.

And heaven is near, B-came a message clear Drifts down through dimness of our atmosphere.

MESSAGES.

DEAR FRIENDS.

Manning's Minstrels. Grand Matinee this afternoon and to-night, this Saturday, September 17th. Positively last performance of this week's bill.

The Streets of Chicago, I. Really Shall expire. Pictorial Pastimes, Pathetic Quartettes—Manning, Cotton, Hart and Hughes. Next Monday, an entirely new and original burlesque on Hamlet.

AIXEN'S MUSEUM. This Saturday, September 17th, two grand performances afternoon and evening. Positively last representation of the great double bill. Grand Matinee at half past two; evening, a quarter before eight. Tom Taylor's Allie Vernon. To conclude with the sensational drama, Gipsy Farmer; or, It's a Long Lane has No Turning. Monday, Little Emily.

AIXEN'S GRAND MUSEUM.

One week only. Matinees, Saturday, September 17th, at half past two, F. & M. A. M., 15th and Colvin's. The grand and the justly renowned Comedies and Pastimes, Maffit and Bartholomew! Comedy and Farceomime Company. The strongest and most complete organization in the world, comprising M. J. G. Ford, "Monologian Comedians"; Mons. D'Attilio, "The Man with the Iron Jaw"; M. M. Angel, "The Female Sampson"; and Maser, Mafit in Farce and Trick Pastimes of the Magic Trumpet; the French wrestler, "Champion Athlete"; the famous "Giant Army." Besides, we should not be obliged to levy upon

the poor hand of workers every little sum, and forceable opportunity, for example; and so small could support a grand army.

Scop'd week of Edwin Booth, Ruray by evening, September 17th, Shakespeare's great tragedy of Richard the Third. Duke of Gloucester, or, Edwin Booth. Antimacbethian Matinee, or, Edwin Booth. Five-act tragedy of Othello, Iago, Edwin Booth. Monday and Tuesday, Hamlet. Wednesday, Mac-

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